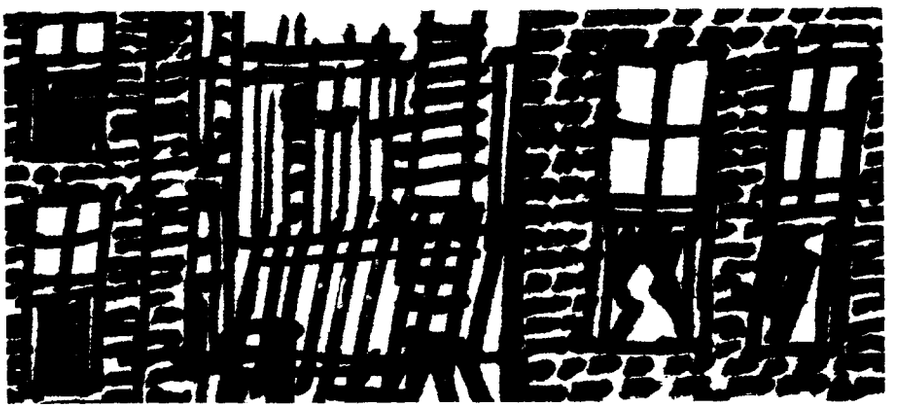
Volume LXXXIII No. 2 October 15, 1965 25 Cents

commonweal



THE NEGRO FAMILY

Reflections on the Moynihan report

Herbert J. Gans

OFF TO A GOOD START

Gregory Baum

BONN—THE MORNING AFTER

Ronald Steel

REFORMING REFORMATION SUNDAY

Robert McAfee Brown

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CORRESPONDENCE

"Incongruous Position"

New York City

To the Editors: You are to be congratulated on your loyal response to papal teaching in an encyclical when you said: "The new encyclical represents a solemn application of traditional Catholic principles to the problems of our day, and this by the successor of Saint Peter; it therefore has to be regarded with the utmost gravity. No one, certainly, should take the statement that ——— ——— is not *ex cathedra* to mean that the principles it enunciates can be lightly dismissed or easily evaded."

The missing words are, of course, *Mater et Magistra* and the source Vol. 74, p. 412 of your periodical. Your editorial comment on *Mysterium Fidei* [Sept. 24] makes it seem that either you have changed your position or it is that the Pope is more competent to address himself to the secular applications of Catholic teaching than to speak on the theology of the sacraments, an incongruous position for a laymen's journal.

(REV.) DONALD W. HENDRICKS

"Thanks to Pope"

Britt, Iowa

To the Editors: Out here in Marlboro Country, I say, heartily, thank you to Pope Paul for speaking to us. And when the air clears and your editor reads what he really said, and stops pouting because he (the Holy Father) is taking away some of his theological playthings—we'll all be better off. I hope he starts with the Holy Father's words: "But the most sacred task of theology is. . .etc" right near the beginning. And then get on with it.

And as for his dysphoria over "private" Masses, let him reset his bifocals and read: "For even though a priest should offer Mass in private, that Mass is not something private; it is an act of Christ and of the Church." The same individual who has horror tremors because a priest buys that 100%, no doubt is the greatest champion of "freedom" in the block—and fails to see his own blind spot when this same freedom is exercised by the choice of a priest who says "no, thank you" to concelebration. Do you know how much guts it takes for a priest day in and day out to say Mass when he knows beforehand that in his little corner of the kingdom he goes it alone, week-day after week-day? I'm *sure* that his conviction of the social, universal, non-private character of what he is doing is the thing that makes that alarm clock ring. Thank you, Pope Paul, in the name of countless priests, so often practically solitary, in small missions, military stations, etc. for reminding everyone – "thus also they will contribute most to the salvation of the human race."

This "hash" is for me, sir—and I hope Pope Paul keeps serving it up.

(REV.) JUSTIN A. KANE

"Timely and Auspicious"

Santa Fe, N.M.

To the Editors: . . . In your editorial "*Mysterium Fidei*" [Sept. 24] you assume that the Sovereign Pontiff is opposed to placing "the mass at the center of Catholic worship," this while you yourself speak of "private masses and private devotions" as if they are in the same category. If the mass is the center of Catholic worship then there is no essential difference between a "private mass" said by a priest and an altar boy and one offered with an extended congregation. You claim this as a corollary which the fathers of the Council omitted to spell out; that private mass is only a secondary devotion.

What takes place mystically in the mass does not seem to you to be important and what seems to be important is merely symbolism of a communal meal, which false doctrine Pope Paul has repudiated, and which has never been maintained by the council fathers and which you presume to "spell out" by putting words again into somebody's mouth.

This then is the reason that you assume that the encyclical is given at an *inauspicious moment, distressing, confusing*. You must pretend that you are attacking the existential circumstances so that you might subtly impugn it and attack the essential teaching while professing faithfulness to the essential teaching of the Church. It is a gimmick worthy of the best "con" men.

You do begin subtly enough by such false assumptions to your readers that the Sovereign Pontiff is not fulfilling the vision of Pope John's renewal, that he is inclined towards discouraging conciliar activity. Now that you have laid the scene, then enters the actor who is "confusing," at odds with the constitution on the Sacred Liturgy," at odds with theologians, "too obscure."

Your second objection is to the implication that "transubstantiation" is a "dogma" of the Church. You say that theologians "have long been divided on this question." What theologians, pray tell, in good standing? How, best, otherwise, can the doctrine of the "divine presence" be more manifest than by the use of the Aristotelian distinction between substance and accident, used as symbols to convey the idea? Or would you prefer such dubious evaluations as "impanation" to make the doctrine so obscure as to render it worthy of rejection?

Yes, the encyclical was both timely and auspicious. Your editorial itself convinces us of that.

(REV.) A. J. GESING

See editorial on P. 44 – Ed.

"Newman Jamboree"

New York City

To the Editor: . . . Rory Ellinger ["Newman Jamboree," Sept. 24] should understand how the Newman commitment is best fulfilled. The key to the apostolate to the academic community will not be found in teach-ins, in picketing, or even in voter registration: these have enormous relevance elsewhere, but, I suggest, they are irrelevant to a *student* apostolate. The means of Christian witness on the secular campus is scholarship. I suggest that the student of consistently scholarly habits who asserts the relevance of the often neglected body of traditional religious poetry,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

or the depth of the medieval spirit, or the sincerity of the theocratic American colonials; the student who brings charity and humility to what is on most campuses a scientific rat-race; or the student who can integrate his theocentric attitudes with his careful study of social science – they further the true student apostolate.

So much for Mr. Ellinger's nonsensical statement that the Newman center, which is principally an intellectual center, is "out of the mainstream": that statement only belies his ignorance of the nature of the academic mainstream and of the real apostolate of the Catholic academic – to gain respectability for his God-centered approach to his life and his work. What could be more central to a diaspora than that, and what could be more a diaspora than the secular university? And although the Apostolate, because of its "higher" goal, will ultimately subsume the language and methods of the diaspora, it is with that language and those methods – in this case, those rigorous ones of the academic community – that it must make its beginning.

And as for "responsible participation in the . . .Civic Community," part of the fifth stated goal of the Apostolate, the key word is "responsible." A student's participation in civic activities must result from his responsibility as a student to determine truth with the help of scholarship; and furthermore, if his civic activities are to fulfill his apostolic commitment to the academic community, they must be carried on in a forum which that community recognizes, and with a judicious amount of academic good manners.

BARBARA GRUMBACH
Golden Jubilee Congress Committee,
Undergraduate Newman Club,
Columbia

"Gross Negligence"

Washington, D.C.

To the Editors: Rory Ellinger, in his article "Newman Jamboree" [Sept. 24] says that "the truth of what really occurred at the 1965 National Newman

(Continued on page 70)

EDITORIALS: 43
THE NEW SYNOD: *James O'Gara* **46**
THE NEGRO FAMILY: *Herbert J. Gans* **47**
THE FINAL SESSION: OFF TO A GOOD START: *Gregory Baum* **52**
BONN—THE MORNING AFTER: *Ronald Steel* **55**
REFORMING REFORMATION SUNDAY: *Robert McAfee Brown* **58**
VERSE: CLOSE THE ACCOUNTS: *James Hearst* **57** THE GLASS BLOWER: *Frances Colvin* **60**
THE SCREEN: *Philip T. Hartung* **61** **THE STAGE:** *Wilfrid Sheed* **61**
ETC.: *R. J. Schroeder* **62** **ART:** *Betty Kaufman* **69**
CORRESPONDENCE: 42 **BOOKS: 64**

EDWARD S. SKILLIN: *Editor* **JAMES O'GARA:** *Managing Editor*
DANIEL CALLAHAN: *Associate Editor* **JOHN LEO:** *Associate Editor*
PETER STEINFELS: *Assistant Editor* **PAUL VELDE:** *Assistant Editor*
ANNE ROBERTSON: *Editorial Assistant*
WILFRID SHEED: *Drama Critic* **PHILIP T. HARTUNG:** *Movie Critic* **JOHN FANDEL:** *Poetry*
ROBERT BARRAT: *Paris* **GUNNAR D. KUMLIEN:** *Rome* **J. M. CAMERON:** *Great Britain*
JOHN BRUBAKER: *Advertising Manager*

COMMONWEAL A Weekly Review of Public Affairs, Literature and the Arts. Second-class postage paid in Philadelphia, Pa. Printed in the USA and published weekly, except biweekly Christmas-New Year's and from mid-July to mid-September, at 3rd & Hunting Park, Philadelphia, Pa. by Commonweal Publishing Co, 232 Madison Ave, New York, NY 10016 MUrray Hill 3-2042. Copyright © 1965 Commonweal Publishing Co, Inc. US and Canada, $8 a year. Foreign $10 Single copies 25¢

WHAT'S GOOD FOR G.M.

The American economy continues on its merry way—while the Administration eyes every hop, skip and jump with the concentration of a worried mother seeing Johnny off to kindergarten. The concentration has paid off. Hurdle after hurdle has been cleared. The excise tax cut went through Congress. The national debt ceiling was quietly raised. The balance of payments deficit was first reduced by half, then turned into a surplus, giving Secretary of the Treasury Fowler an opportunity to spur the international moneymen to attack the monetary problems created by an expanding world trade. As the prospects of a steel strike loomed, President Johnson fed the negotiators steak, ice cream and hints about a Taft-Hartley injunction; he got the "non-inflationary" settlement he wanted, leaving the economy no major wage negotiations to worry about until the auto workers' contract runs out in 1967. The stock market climbed. Unemployment is down. Personal income is up, with, among other things, a retroactive raise in Social Security benefits and an expanded minimum wage of $1.25 going into effect.

The economy is an ointment which inevitably has its flies. The increased expenditure caused by the Vietnamese war is one such fly. Republicans, seeing it a possible cause of inflation, have begun to cry "guns or butter" with the implication, one suspects, that there is altogether too much butter. But the Vietnam expenditures may only take the place of further tax cuts; the industrial prices these expenditures might affect appear to be holding steady. It is in the area of retail prices where the threat of an inflationary rise has most recently appeared, when Chrysler Corporation announced it was raising the prices of its '66 models.

Chrysler's move seemed an outrageous violation of the President's

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Council of Economic Advisors' "guideposts" for non-inflationary wage and price settlements. According to these "guideposts" wage increases are not to surpass the increase in national productivity, even though the particular industry where wages are being negotiated is outstripping the national average in productivity and profits. The other side of this coin, of course—and the one most often ignored—is that industries doing better than the nation as a whole should return their extra profits in the form of price *cuts*, lest these profits become "highly visible" and justifiably stimulate new wage demands. Walter Reuther has insisted for years that the industry owes the public a cut.

Instead, the public received Chrysler's announcement—which was just a little too much. Senator Philip Hart (D. Mich.), chairman of the Senate antitrust committee, pointed to Chrysler's 1964 profit of $214 million, a 19 percent return on invested capital, and suggested that an investigation might result if General Motors (23 percent profit) and Ford (12 percent profit) followed Chrysler's lead.

They did not. G.M. promptly announced it was cutting its '66 prices, and Gardner Ackley, chairman of the Council of Economic Advisors said he was "pleased." The force of G.M.'s announcement alone will probably be enough to halt any inflationary price climb, but whether G.M. had in fact truly cut prices is not at all clear. By adding on to their prices the costs of previously optional but now standard safety devices (demanded by the government after an investigation) the auto manufacturers, whose costs are decreased by increased productivity, are effectively raising prices while appearing to "hold the line." Thus buyers of G.M. cars in '66 will still pay more than buyers did this year; and G.M.'s "reduction" may amount to little more than passing on the cut in excise taxes.

What all this means is that the forms of "voluntary" economic planning which the Administration has developed—Presidential pressure at bargaining sessions, tax cuts, pleas for voluntary restraint of investment abroad, the wage-price "guide posts," etc.—have succeeded in keeping the economy in line, in preventing inflation while encouraging over-all growth. Whether such techniques can channel the economy's growth into the pockets of the wage-earner, the consumer and those who need it most, is yet to be proved.

CRITICISM OF AUTHORITY

As the sampling of letters printed in the "Correspondence" section of this issue will indicate, a number of readers were unhappy with our editorial on *Mysterium Fidei* (Sept. 24). We found the encyclical confusing and distressing on many counts, and we said so. Since the encyclical has not been hailed as a major, much less impressive, document anywhere in the world, we were hardly taking a bold stand. Nor, as it has turned out after the publication of our editorial, were our difficulties wholly unique.

Others have since wondered why the Pope chose to condemn, in a notably cryptic way, various theories and expressions which have received only slight theological circulation. Neither were we alone in wondering whether the Pope was taking a position on the Mass in his encyclical which *seems* (that was our word) different from that to be found in the Constitution on the Sacred Liturgy. Like ourselves, others were sorely puzzled by the Pope's *seeming* identification of the substance of doctrine with the language in which it is expressed. We mention these things not by way of nervous self-defense but only to indicate that our troubles with the encyclical were not idiosyncratic.

But let us assume, for the sake of argument, that our reaction was wholly novel, that we alone found something objectionable in the encyclical. Should we have voiced these objections anyway? Since we wrote the editorial before we knew what the general reaction to the encyclical would be, the question is not really all that hypothetical. Why did we choose to write it? For the very simple reason that we were in fact, just as we said, distressed and confused. That seemed to us a perfectly good reason to complain. Is it disrespectful to be confused? Is it rebellious to be distressed? Is it arrogant to find apparent discrepancies between papal statements and conciliar documents? Is it contumacious in the Church of Vatican II, the Church which has been emphasizing the need for renewal, to shake one's head at a document which talks a very different kind of language?

In his letter elsewhere in this issue, Father Hendricks asks whether we have changed our position on the respect due encyclicals, pertinently reminding us of some editorial words written on the publication of *Mater et Magistra*. The answer is no: we still believe now, as we did then, that an encyclical "has to be regarded with the utmost gravity." But to leave it at that would be to tell only half the truth. It is possible to take an encyclical with full seriousness and respect as an important instrument of the Church's magisterium — and yet directly and bluntly, though not capriciously and irresponsibly, criticize its deficiencies.

If the Council has taught the Church anything, it is that the raising of objections, the perception of diffi-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

culties, the noting of discrepancies in "authoritative" pronouncements, is perfectly consistent with a full respect for authority. Those in authority may not always find this kind of respect pleasant or palatable; but it is the kind of respect responsible adults pay to other responsible adults, regardless of the distance in rank between them.

To judge from his letter, Father Gesing can't seem to understand this. He sees us as "con" men, subtly masking an attack on essentials by talking in terms of circumstances, pretending to be confused when our real aim is to impugn and attack. There can be no reply to suspicions of this kind other than flatly to reject the charge as insulting and groundless. We stated exactly what was on our mind, nothing more, nothing less.

Our exegesis of the encyclical may be faulty, our grasp of theology may be deficient, our confusion may be our own fault. All of these things are perfectly possible, and we leave that to our readers to decide in the light of the criticisms directed against us. But on one thing our conviction will not be shaken. There will be no genuine continuing renewal in the Church unless it is perfectly legitimate for those subject to authority to point out the failures of authority. In our judgment, *Mysterium Fidei* failed in several important respects. We would have done neither the Church nor the Pope a service by failing to say so.

THE U.N. AFTER KASHMIR

There have been 40 wars since 1945, according to a recent *Time* magazine boxscore. In other words, fighting has been continuous since, and despite, the founding of the United Nations; yet that organization remains the focus of men's hopes for peace. It is this thought that led us to welcome Pope Paul's journey to New York, and that leads us to cheer, sometimes in a very small voice, any event that might be construed as a victory for the U.N.

But once the purely symbolic value of the U.N. is accepted in its own right, apart from, and in a somewhat grandiose sense "beyond," its practical failures, disappointments and entanglements, the United Nations tends to take on the curious function of a refuge—a refuge from reality. The symbolic function is not unimportant; for long stretches the U.N. has had to survive on it alone. But even symbols of hope are not without their dangers, and much of the current celebration over the U.N.'s peacemaking in Kashmir is creating illusions about its effectiveness that may soon be dashed.

Recently in these pages Stephanie Harrington offered what we think is a realistic appraisal of the U.N.'s potential: in effect, that the world organization can act as it ought to only when the major powers find such action compatible with their own self-interests. At other times it retreats to its symbolic and ceremonial duties. The Kashmiri success is a case in point: both the U.S. and the USSR regarded a peaceful settlement as essential for the containment of China. One would be grateful for the peace in Kashmir, but to whom? And for what reasons?

By permitting indirect pressures, the U.N. enabled the U.S. and Russia to perform the unrewarding task of reconciling differences between friends. But while India and Pakistan required, and accepted, outside mediation, it is doubtful they were taken in by the high moral tone of the proceedings. The U.N. simply offered an out to everybody concerned, and then only because certain conditions prevailed, none having anything to do with the issues of the dispute. For this we can be gratified. But do we want these conditions, namely the major powers' interests in containing China, to continue, indeed, to become the raison d'être of the international body?

U.S. fighting in Vietnam is largely predicated upon a policy of containing China. The use of the U.N. by the U.S. to achieve that goal is one of the present conditions for its effectiveness. But how long this kind of severe limitation on a peace-keeping organization can continue without seriously damaging its final function is hard to tell. Indeed, realistically, one might ask what are the conditions for the beginnings of an effective U.N.?

The U.N. can be useful to the great powers; it is useful to the smaller powers as long as it keeps the great powers from fighting each other. It might be said that its usefulness to various, often conflicting, interests has been the most consistent factor in its effectiveness. Ultimately, this means that if peace is to be sought in Southeast Asia, some way must be discovered for China to find the United Nations useful for its own self-interests. And these are not necessarily confined to foreign aggressions.

It seems possible that very soon the U.S. will find it useful to bring its Vietnam problems before the U.N. This would probably be agreeable to Russia, thus making the conditions very similar to those that obtained during the Kashmir war. However, the U.S. and Russia acting in concert over Kashmir achieved only a very rough sort of U.N. peace without China. How much more so, then, a U.N. peace in Vietnam without China?

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ALL THINGS CONSIDERED

THE NEW SYNOD

I would have given a lot to be in Rome for the opening of this session of the Council. The sight of so many hundreds of bishops from all over the world is always moving; to see them in a penitential march through the streets of Rome must have been tremendous. And the idea of a march of penance to start the Council session off seems to me just right. In the schema on Ecumenism approved last year, the Fathers freely acknowledged that Catholics as well as Protestants share in the fault for past discord, and they affirmed the most sweeping and conciliatory statement to date of their desire for Christian reunion. It was in this spirit of humility before history rather than triumphalism that this march of penance was conceived, and surely there is no better spirit in which the Council Fathers could begin their proceedings.

Writing from Rome in November last year, I said: "The most far-reaching achievement of the Council remains the acceptance of the principle of collegiality. In opening this session, Pope Paul urged the bishops to define for themselves wider powers without infringing papal authority. This task of finding the proper boundary between his authority and that of the bishops he called 'the weightiest and most delicate' task of the Council. And in the Pope's remarks many people read more than a hint that when this Council is over we will see a Senate of bishops, superior to the Curia and working closely with the Pope."

It is this idea that has now taken shape in Pope Paul's decision to form a synod of bishops from around the world "for consultation and collaboration" in the work of governing the Church. This is a momentous, a historic move, one of the most drastic responses to Martin Luther since the Reformation—yet even in making it Pope Paul displayed that caution which has become characteristic.

What the Pope announced to the assembled Council Fathers was the establishment, in accordance with their wishes, of an episcopal synod, composed of bishops "to be chosen for the greater part by the episcopal conferences and approved by us." Apparently this means the majority of the Synod members will be elected; in the main the rest will presumably be Curia members. The Synod will meet, not at regularly constituted intervals, but "will be convened, according to the needs of the Church, by the Roman Pontiff" whenever he chooses, to discuss those things which he considers important.

One big reason for having such a Senate or Synod of bishops, of course, is to check the power of the Roman Curia. The members of the Curia are not "bad guys"; they are devoted servants of the Church. The trouble is that they are largely conservative and they tend to view the problems of the Universal Church through intensely Italian eyes. They are, in the worst sense, parochial; at the same time they have an enlarged idea of their own place in the Church. Serving as the administrative arm of the papacy, many of them see themselves as sharing in all papal prerogatives and regard criticism of the Curia as an attack on the Pope.

How will the new Synod fit in with the Curia? Again this is something that is ambiguous. The Pope says the Synod "is meant to turn out to be of the greatest help to the Holy See and to the whole Church." As I understand the matter, this is precisely the kind of thing the bishops had in mind. However, Pope Paul goes on to say about the new Synod: "in a special way it can be of use in the day-to-day work of the Roman Curia, to which we owe so much gratitude for its effective help." There is here no note at all of the sweeping reforms of the Curia for which Pope Paul called last year. Indeed, Paul now said, "Just as do the bishops in their dioceses, so we too always need the Curia for carrying out our apostolic responsibilities." Apparently the Pope has learned that it is easier to talk about reforming the Curia than to bring it off.

In short, then, no one can really predict the future of the new Synod. It represents an application of the principle that the bishops form a "college" with the Pope as its head and that they share in the government of the whole Church, and it is in this sense that the formation of the new Synod is historic. At the same time the Synod has grave weaknesses. So far at least, it lacks the protection of clearly established rules of procedure; it meets at the pleasure of the Pope, presumably to discuss only what he thinks important. At best it can be history-making; at worst it can be an idle display with no power at all to balance that of the Curia. As John Cogley wrote in the New York *Times*, the proposed Synod "can mean everything—or it can mean very little." At this point only Paul knows which.

JAMES O'GARA

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE NEGRO FAMILY

Reflections on the Moynihan report

HERBERT J. GANS

Last March, the U.S. Department of Labor published "for official use only" a report entitled "The Negro Family: The Case for National Action." Written by Daniel Patrick Moynihan and Paul Barton just before the former resigned as Assistant Secretary of Labor to run unsuccessfully for President of New York's City Council, it was soon labeled the "Moynihan report" by the Washington officials who were able to obtain copies.

Although not apparent from its title, the report called for a bold and important change in federal civil rights policy, asking the federal government to identify itself with the Negro Revolution, and to shift its programs from an emphasis on liberty to one on equality. "The Negro Revolution," says Moynihan, "like the industrial upheaval of the 1930's, is a movement for equality as well as liberty," but the Supreme Court decision for school desegregation, the Civil Rights Acts of 1964 and 1965 and other legislation have only provided political liberty. The War on Poverty, which Moynihan describes as the first phase of the Negro revolution, makes opportunities available, but job training programs which promise no jobs at their conclusion cannot produce equality. Held back by poverty, discrimination and inadequate schooling, Negroes cannot compete with whites, so that "equality of opportunity almost insures inequality of results."

Federal policies must therefore be devised to provide equality, "distribution of achievements among Negroes roughly comparable to that of whites," for otherwise, "there will be no social peace in the United States for generations." But according to Moynihan, a serious obstacle stands in the way of achieving equality, the inability of Negroes "to move from where they are now to where they want and ought to be." This inability he ascribes to the breakdown of Negro social structure, and more particularly, to the deterioration of the Negro family. The remainder of the report is devoted to an analysis of that deterioration.

Soon after the report was privately circulated in the White House, President Johnson drew extensively on it for a commencement address at Howard University and announced that a White House conference would be assembled in the fall for the purpose of devising programs to strengthen the Negro family. The Los Angeles riots stimulated fresh interest in the report and now the government has released it to the press.

From a variety of government data and social science studies, Moynihan concludes that the principal weaknesses of the Negro family are its instability, its proclivity for producing illegitimate children, and its matriarchal structure. Nearly a quarter of married Negro women are divorced or separated, and thirty-five percent of all Negro children live in broken homes. Almost a quarter of Negro births are illegitimate, and nearly one-fourth of all Negro families are headed by a women. As a result, fourteen percent of all Negro children are being supported by the Aid for Families of Dependent Children (A. F. D. C.) program.

HERBERT J. GANS, *a staff member of the Center for Urban Education and faculty member at Teachers College, is author of* Urban Villagers (*Free Press*).

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Although these figures would suggest that a smaller proportion of the Negro community is in trouble than often claimed, they also underestimate the extent of the breakdown, for more families are touched by it at one time in their lives than at the given moment caught by the statistics. Moynihan estimates that less than half of all Negro children have lived with both their parents by the time they reach the age of 18, and many legitimate children grow up without their real fathers.

As Lee Rainwater points out in a forthcoming issue of *Daedalus*, lower-class Negro women often marry the man who fathers their first or second child in order to obtain the valued status of being married, but thereafter they live in unmarried unions with other men. Also, many households in which a man is present are nevertheless headed by women, for Moynihan indicates that in a fourth of Negro families in which a husband is present, he is not the principal earner. While the average monthly unemployment rate for Negro males in 1964 was 9 percent, fully 29 percent were unemployed at one time or another during that year. Moreover, the rates of family instability among whites are considerably lower and still decreasing, while they are on the rise among the Negro population.

Bearing the Brunt

The population which bears the brunt of these instabilities is of course the low income one. In that group, a significant proportion of the families are broken, headed by women, and composed of illegitimate children. The Negro woman can either obtain employment or welfare payments to support her children, while the Negro man, saddled with unstable jobs, frequent unemployment and short-term unemployment insurance, cannot provide the economic support that is a principal male function in American society. As a result, the woman becomes the head of the family, and the man a marginal appendage, who deserts or is rejected by his wife when he can no longer help with family upkeep.

This family structure seems to have detrimental effects on the children, and especially on the boys. They grow up in an environment which constantly demonstrates to them that men are troublesome good-for-nothings. Moynihan's data show that Negro girls do better in school and on the labor market than the boys, and that the latter more often turn to delinquency, crime, alcohol, drugs and mental illness in order to escape the bitter reality of a hopeless future.

The fundamental causes of family instability Moynihan properly traces to slavery and unemployment. Drawing on the researches of Frank Tannenbaum and Stanley Elkins, he points out that American slave-owners treated their slaves as mere commodities, and unlike their Latin American counterparts, often denied them all basic human rights, including that of marriage. More important, the structure of Southern slave economy also placed the Negro man in an inferior position. He was needed only when the plantation economy was booming, and his price on the slave market was generally lower than that of the woman. Her services were always in demand around the household – or in the master's bed – and until her children were sold away from her, she was allowed to raise them. This established her in a position of economic and familial dominance which she has maintained, willingly or not, until the present day. All the available evidence indicates that since the Civil War, Negro male unemployment has almost always been higher than female. The gap has been widened further in recent years, especially in the cities, as job opportunities increased for women, while decreasing for men due to the ever shrinking supply of unskilled and semi-skilled work and the continuing racial discrimination in many trades.

Slavery made it impossible for Negroes to establish a two-parent family, and its heritage has undoubtedly left its mark on their descendants. Even so, slavery is only a necessary but not sufficient cause of the problem. Histories of the nineteenth century European immigration, anthropological studies of the Caribbean matriarchal family and observations among Puerto Ricans in American cities indicate that whenever there is work for women ond serious unemployment among men, families break up as the latter desert or are expelled. The most impressive illustration of this pattern is a chart in the Moynihan report which shows that between 1951 and 1964, increases in the Negro male unemployment rate were followed, a year later, by a rise in the proportion of separated women.

Under-employment, being stuck in a dead-end job, and low wages may have similar consequences. The HARYOU report on Harlem, *Youth in the Ghetto*, reported that social pathology is as high among those holding inadequate jobs as among the unemployed, and Moynihan points out that the minimum wage of $1.25 an hour, which is all that too many Negroes earn, can support an individual but not a family.

In short, Moynihan's findings suggest that the problems of the Negro family are themselves the results of previous inequalities, particularly economic ones that began with slavery and have been maintained by racial discrimination ever since. The report's concluding proposal, that "the policy of the United States is to bring the Negro American to full and equal sharing in the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

responsibilities and rewards of citizenship," and that "to this end, the programs of the federal government . . . shall be designed to have the effect, directly or indirectly, of enhancing the stability and resources of the Negro American family," therefore requires a drastic change of direction in federal civil rights activities.

The Moynihan report does not offer any recommendations to implement its policy proposal, arguing that the problem must be defined properly first in order to prevent the hasty development of programs that do not address themselves to the basic problem. While this argument was perhaps justified as long as the report remained confidential, it may have some negative consequences now that the contents have been released to the press. The vacuum that is created when no recommendations are attached to a policy proposal can easily be filled by undesirable solutions, and the report's conclusions can be conveniently misinterpreted.

This possibility is enhanced by the potential conflict between the two major themes of the report, that Negroes must be given real equality, and that, because of the deterioration of the family, they are presently incapable of achieving it. The amount of space devoted to the latter theme, and the obvious sensationality of the data make it possible that the handicaps of the Negro population will receive more attention than Moynihan's forthright appeal for an equality of outcomes.

Thus, the findings on family instability and illegitimacy can be used by right-wing and racist groups to support their claim that Negroes are inherently immoral and therefore unworthy of equality. Politicians responding to more respectable white backlash can argue that Negroes must improve themselves before they are entitled to further government aid. Educators, psychologists, social workers and other professionals who believe that the Negro's basic problem is "cultural deprivation" or "ego inadequacy," rather than lack of opportunities for equality, could mount a demand for pseudo-psychiatric programs which attempt to change the Negro family through counseling and other therapeutic methods. Worse still, the report could be used to justify a reduction of efforts in the elimination of racial discrimination and the War on Poverty, watering down programs which are already under concerted attack from conservative white groups and local politicians

Of course, the deterioration of Negro society is due both to a lack of opportunity and to cultural deprivation, but the latter is clearly an effect of the former, and is much more difficult to change through government policies. For example, poor Negro school performance results both from inadequate, segregated schools and from the failure of the Negro home to prepare children for school, as well as from low motivation on the part of Negro children who see no reason to learn if they cannot find jobs after graduation. Even so, however difficult it may be to improve and desegregate the schools and to provide jobs, it is easier, more desirable and more likely to help Negro family life to do these things than to attempt to alter the structure of the family or the personality of its members through programs of "cultural enrichment" or therapy, not to mention irresponsible demands for Negro self-improvement.

At present, we do not even know whether the lower class Negro family structure is actually as pathological as the Moynihan report suggests. However much the picture of family life painted in that report may grate on middle-class moral sensibilities, it may well be that instability, illegitimacy and matriarchy are the most positive adaptations possible to the economic conditions which Negroes must endure, and will only change with removal of these conditions.

Moynihan presents some data which show that children from broken homes do more poorly in school and are more likely to turn to delinquency and drugs. But preliminary findings of a study by Bernard Mackler of the Center for Urban Education show no relationship between school performance and broken families, and a recent study of mental health in Manhattan, reported by Thomas Langer and Stanley Michaels in *Life Stress and Mental Health,* demonstrated that among whites at least, growing up in a broken family did not increase the likelihood of mental illness as much as did poverty and a low social status.

Why Do Families Break Up?

Families can break up for many reasons, among them cultural and personality differences among the parents, economic difficulties, or mental illness on the part of one or both spouses. Each of these reasons produces different effects on the children, and not all are likely to be pathological. Indeed, if one family member is mentally ill, removing him from the family, thus breaking it up, may be the healthiest solution, at least for the family. Likewise, the matriarchal family structure and the absence of a father have not yet been proven pathological, even for the boys who grow up in it. Sociological studies of the Negro family have demonstrated the existence of an extended kinship system of mothers, grandmothers, aunts and other female relatives which is surprisingly stable, at least on the female side. Moreover, many matriarchal families raise boys who do adapt succcessfully and themselves make stable marriages. The im-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

mediate cause of pathology may be the absence of a set of emotional strengths and cultural skills in the mothers, rather than the instability or departure of the fathers. A family headed by a capable if unmarried mother may thus be healthier than a two-parent family in which the father is a marginal appendage.

Similar skepticism can be applied to premature judgments of Negro illegitimacy. Since illegitimacy is not punished in the lower class as it is in the middle class, and illegitimate children and grandchildren are as welcome as legitimate ones, they may not suffer the pathological consequences that accompany illegitimacy in the middle class.

Illegitimacy and the bearing of children generally have a different meaning in this population than in the middle class one. Adolescent Negro girls often invite pregnancy because having children is their way of becoming adults, and of making sure that they will have a family in which they can play the dominant role for which they have been trained by their culture. If having children offers them a reason for living in the same way that sexual prowess does for Negro men, then alternate rewards and sources of hope must be available before illegitimacy can either be judged by middle-class standards, or programs developed to do away with it. Until more is known about the functioning and effects of lower-class Negro family structure, the assumption that it is entirely or predominantly pathological is premature. It would thus be tragic if the findings of the Moynihan report were used to justify demands for Negro self-improvement or the development of a middle-class family structure before further programs to bring about real equality are set up.

Some Proposals for Equality

The fundamentally economic causes of the present structure of the Negro family indicate that programs to change it must deal with these causes, principally in the areas of employment, income, and the provision of housing and other basic services. The history of the Negro family since the time of slavery suggests that the most important single program is the elimination of unemployment. If Negro men can obtain decent and stable jobs, then many—and far more than we think—can at once assume a viable role in the family, and can raise children who will put an end to the long tradition of male marginality and inferiority.

Neither the current economic boom nor the present programs of the War on Poverty have yet had a significant impact on Negro employment, largely because neither have created decent jobs in sufficient number to help unemployed or underemployed. Moreover, because private industry is no longer able to create jobs in the massive numbers it once did, and because technological innovations now make it possible to increase productivity without increasing employment significantly, the federal government must deliberately create new jobs through its activities. The fastest way of doing so is a public works program designed to generate a maximum number of decent jobs and to bring about needed improvement in American society. Such a program should build the schools, hospitals, clinics, libraries, recreation facilities, mass transit systems, and the air and water purification machinery sorely needed by most American cities. But its first task should be a giant rehousing program, to provide new housing for low and middle income people in the cities and the suburbs, and to clear or rehabilitate the slums. As I indicated in describing such a program in the April 1965 issue of *Commentary*, construction is one of our most labor-intensive industries, and would create millions of new jobs.

Additional millions of jobs can be provided by raising performance standards in municipal facilities and services, in medicine, social work, the other helping professions and in the war on poverty, by hiring and training people to function as "subprofessionals" in them. A growing body of evidence, reported in Arthur Pearl and Frank Riessman's, *New Careers for the Poor*, indicates that poor and even previously unemployed people can serve as subprofessionals, especially in low income neighborhoods. They are often better able to communicate with and thus help low-income clients than middle-class professionals.

A second set of needed programs must provide equality of incomes for people who cannot work or cannot earn a living wage. Since the minimum wage will not support a family, it must either be raised, or it must be subsidized by governmental wage supplements. The latter would function like the recently instituted rent supplements to enable people to participate equally in the private consumer goods market.

Increases and changes ought also to be made in welfare and unemployment payments. Since the age of private charity, welfare payments have been minimal in order to motivate the recipients to find employment instead. In an era when jobs for unskilled workers are scarce, this policy becomes ever more unreasonable and unjust. Moreover, low welfare payments are punitive, depriving people of the minimal decencies that the mass media proclaim to be necessary for everyone, and the more so when their disbursal is supervised by "investigators" who make sure that poor families do

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

not try to earn extra income on the side or spend more than is budgeted for recreation. Equally necessary is the provision of unemployment compensation for a much longer period, with payments related to the family size of the unemployed individual. This is especially important for the Negro family, for in many cases it would reestablish the man as the source of his family's income.

Similarly urgent is a change in the program for Aid to Families of Dependent Children. At present it fosters the instability of the Negro family by making payments dependent on the absence of the man. Even when the man is not forced out of the house, the program maintains the economic independence and thus the economic superiority of the women. Although families with unemployed men have been eligible for A.F.D.C. payments since 1961, less than ten percent of all A.F.D.C. cases are currently in the new program. The immediate solution is to provide payments to all families in which the men cannot provide support. By giving larger payments to households in which husbands are present, family stability and the two-parent family could be encouraged.

Welfare, unemployment and dependency payments, however high they may be, are by their very nature degrading, thus contributing to the inferiority with which the low-income population is saddled. All of these forms of income subsidy ought therefore to be replaced by a single system of income grants, based on the concept of the negative income tax, to be paid to all households below a minimum income, whatever the reason for their poverty.

A third set of programs should aim at equality of results in housing and other basic services. The enforcement of effective desegregation laws could at once enable many Negro parents who can afford to live outside the ghetto to raise their children amidst other stable families. The previously suggested federal rehousing program, combined with an expansion of the rent supplement scheme, would make this opportunity available to still others. The desegregation of housing will automatically provide Negro children and adults with more equal access to good schools, hospitals and other facilities. Until this happens, however, independent steps must be taken to desegregate the schools, so that Negro youngsters can escape the culture of inferiority which is endemic to segregated schools; to improve school plants, teaching methods and teacher recruitment practices so that children from lower class homes are encouraged to learn; and to so alter the school social climate that lower class children do not need to resort to the defensive hostility that now frustrates attempts to teach them.

Some steps can also be taken to change the female-dominated environment in which Negro boys grow up. While little can be done in the home, it is possible to increase the number of men in schools, recreation centers, settlement houses and social work agencies, to give the boys contact with men who have a viable function, and to reduce the impression—and the fact—that women are the source of all instruction, authority and reward in their lives. Adolescent boys and adult men can be hired as subprofessionals for this purpose. Similarly, voter registration and political organization programs ought to be supported, for politics is, even in the Negro community, a male activity, and the extension of real democracy to the ghetto would do much to make its residents feel that they have some power to change their lives and their living conditions.

Finally, a thorough research program on the structure of the Negro family ought to be undertaken, to determine how and where it breeds pathology, and to permit the development of therapeutic methods to aid those who cannot adapt to programs for equality of results. There will be men who are so ravaged by deprivation and despair that they cannot hold a job even when jobs are plentiful. But I am confident that if men can be given a viable occupational role, if family income is sufficient to guarantee a decent living, if Negroes are freed from the material and emotional punishment of racial discrimination, and are allowed to participate as first class citizens in the political community, a healthy Negro family structure will develop as a result.

The insistence on equality of results in the Moynihan report is therefore the most effective approach to helping the Negro family. Whether or not Moynihan's plea — and that made by President Johnson at Howard University — will be heeded remains to be seen. Unfortunately, many whites seem less touched than titillated by Negro deprivation, and more driven to revenge than reform when it affects them directly. In this desert of compassion, the Moynihan report is a welcome oasis of hope.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE FINAL SESSION: OFF TO A GOOD START

GREGORY BAUM

The fourth session of the Council began with an event. In his opening speech, Pope Paul announced his intention to create a central episcopal council, and already on the day following published the *motu proprio "Apostòlica Solicitudo"* laying down the norms for the new Synod of Bishops. The importance of this event can hardly be overestimated. Even if the present norms of the Synod do not give the bishops the share in the central government that the doctrine of collegiality would allow for, the fact of the Synod is a radical modification of the monarchical ideal and an opening to new forms of ecclesiastical government.

The creation of the Synod came as a surprise to the bishops assembled at St. Peter's. In previous sessions, bishops had repeatedly asked for a Synod on the council floor and Pope Paul had promised its creation several times; but when the Pope spoke to the cardinals last June about his plans for the near future, he did not mention the Synod. There was a general feeling that he had abandoned the idea. The joy was all the greater when the creation of the Synod was made known at the very outset of the fourth session.

The Synod can be convoked in three different assemblies. The general assembly of the Synod is made up of the patriarchs and major archbishops of the Eastern-rite Churches, and of the representatives elected by the national episcopal conferences from all over the world. The general assembly will also be attended by a number of religious priests elected by a body uniting the major superiors of religious orders, and by the cardinals in charge of the various Roman administrative congregations. In addition the Pope may add a few other men, bishops or experts in various fields, but not more than 15 percent of the total membership.

The function of this general assembly will be to assist the Pope in teaching and governing the Church universal. The assembly has a deliberative vote, if the Pope so decides. It is not a legislative assembly! According to the present norms, the assembly meets only when the Pope decides to convoke it. There is no reason to interpret these norms as if the Pope, stressing his primacy unduly, was unwilling to allow the bishops the share of responsibility to which the doctrine of collegiality entitles them. The *motu proprio* explains that "the Synod, like all human institutions, can be perfected with the passage of time." It will depend on the bishops' taking part in the assemblies how the norms of the Synod will evolve.

The extra-ordinary assembly is not a representative body. It is made up of the patriarchs and major archbishops of the east, and of the presidents of the national episcopal conferences. It is a smaller body, and since its members belong to it *ex officio* and hence do not have to be elected specially for it, it can be called on fairly short notice. It is likely that the Pope will use the extra-ordinary assembly to prepare the work of the general assembly and develop more suitable norms for the Synod.

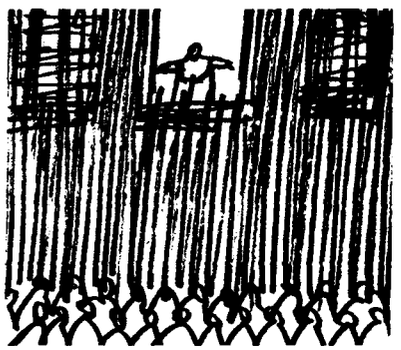
It is highly significant that, in a certain sense, this extra-ordinary assembly has been meeting and functioning for several years prior to its juridical existence. In Rome, during the Council, the presidents of the national episcopal conferences met regularly on a private basis, discussed the issues of the Council,

FATHER GREGORY BAUM, O.S.A., *is now in Rome as a theological adviser at the fourth session of the Council.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and often adopted a common policy. Even though this meeting had no legal status whatever, the Pope himself was in touch with it. He inquired what the episcopal conferences thought about various issues, and he received their messages, resolutions, and suggestions. In fact, the creation of the Synod and the particular form which it should take, was a subject discussed at length, at the invitation of the Pope, at the meetings of the presidents of the episcopal conferences.

This is a good example how in a healthy society life precedes legislation. In some sense the assembly of bishops existed prior to its institutional creation, and the experience of this assembly prior to its juridical existence contributed largely to the form in which it was created as a permanent institution. There is good hope, then, that this process will continue. The experience of the assemblies will lead to the modification of the present norms so that the Synod may become a greater manifestation of collegiality.



The Synod of Bishops can be convoked in special assembly. This is a representative assembly called from a particular territory in the Church, in order to solve the problems that have arisen there.

The Roman Curia will remain the personal administration of the Pope. The *motu proprio* insists that the Synod of Bishops is "directly and immediately" subject to the Pope: the Roman Curia is not an intermediary between Synod and Pope. It is conceivable that the general assembly will eventually become a legislative assembly and thus introduce into the ecclesiastical government of the Catholic Church, not only the principle of representation but also the division of powers, which characterize modern government.

It will take many years before the Catholic Church will enter fully the collegial way of government. It will be a slow process. It may eventually lead to a new interpretation of papal primacy, one which insists above all on the pope's supreme authority to moderate a collegial episcopate. Already Pope Paul has repeatedly referred to himself as "moderator." While the process of acquiring a more collegial form of government will be slow, it will be faster than many people think. If it is true that at one time the gifted and ambitious bishops who wanted to be assigned a greater share of responsibility would follow as closely as possible the Roman line, today these same bishops, in order to be elected as representatives for the General Assembly of the Synod, will have to become spokesmen for collegial government and progressive teaching.

Religious Liberty

The first document under discussion at the Council was the declaration on religious liberty. Two previous versions had been submitted to the Council in the second and the third sessions, but because of the delaying techniques of the minority, no vote had ever been taken on the subject. The main point of the present declaration, and of all the previous versions, was that religious liberty is the strict right of every man, based on the dignity of the human person, to follow his conscience in matters of religion.

There was again a long discussion. Hardly anything new was being said. The minority insisted that the declaration on religious liberty went against traditional Catholic teaching. They were quite right. Religious liberty as proposed in the last century as part of the ideal lay state was then totally rejected by the Catholic Church. The minority could quote many papal documents in support of their view. Yet the vast majority of the bishops were convinced that the Church had come to a deeper appreciation of the human person. On the basis of the *truth* regarding the human person, *truth* founded upon the common, reasonable conviction of society as well as upon a biblical understanding of man, the bishops wanted to declare that all men have the right to be respected by civil society, to follow their conscience, individually and collectively, in matters of faith and worship.

How the Catholic Church can change its position on a matter as crucial and vital as religious liberty is a subject the Council does not treat. It will be the task of theologians to rethink the traditional understanding of the ecclesiastical magisterium.

After a few days of discussion, it became apparent that the minority was at work behind the scenes to prevent the assembly from taking a vote on the declaration. At the end of the third session, the minority had succeeded in delaying the vote; now they insisted that no vote was required at all. They hoped to create the impression that the Council was divided on this issue, that the bishops opposing the declaration were

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

very numerous indeed; and they suggested that a vote at this moment, revealing a divided Council, would be embarrassing for the Pope who was about to appear before the United Nations. These arguments seemed convincing to the meeting, held on Monday afternoon, Sept. 20, made up of the presidency, the moderators, and the co-ordinating commission. After a long and heated discussion, this meeting decided, by a small majority, that there be no vote at all at the end of the discussion.

Eager for a Vote

The vast majority of bishops were eager for the vote. They were tired of the speeches which only repeated what had been said many times before. They realized that the press was waiting outside, ready to inform the world what the Catholic Church thought about religious liberty. Since the Council had admitted the need for a vote in the last session and delayed it only because of lack of time, no one would now believe the Council if it was announced that no vote at all was required. The confidence of Catholics and non-Catholics in the Council was at stake. The Secretariat of Christian Unity, the author of the declaration, feared that if no vote were taken on the declaration at this time, the minority pretending to be very numerous would prevail in having a mixed commission appointed for the rewriting of the document, which would have meant the end of religious liberty. In his brief remarks on Tuesday morning, summing up the discussion, Bishop de Smedt of the Secretariat of Christian Unity held out no hope for a vote on the subject. An incredible frustration crept into the hearts, the eyes, and the words of the bishops. Has the minority again succeeded in thwarting the will of the Council?

Then it was announced, to the surprise even of the Presidency, that a vote would be proposed to the Fathers regarding the declaration on religious liberty. The Secretariat of Christian Unity had succeeded in getting through to the Pope, insisting that as all other schemata had been submitted to a general vote of the Council, so should also the declaration on religious liberty. The Pope then asked the moderators to propose the vote.

The wording of the vote was prepared in a hurry. The Secretariat of Christian Unity had desired that the question asking the approval of the declaration *quoad substantiam* should contain a reference to the traditional Catholic doctrine of "the true Church." Since after so many explanations, some bishops still thought that by declaring religious liberty one denied that the Catholic Church was the one true religion, it seemed useful to recall in the question to be voted on that this doctrine remains untouched. The actual text of the question, worked out quickly on Tuesday morning, was a little ambiguous: "Is the text on religious liberty acceptable as a basis for the definitive declaration which will come after further amendment in the light of the Catholic doctrine on the true religion and the amendments proposed by the Fathers in discussion, which will be subsequently approved according to the norms of council procedure?"

The bishops understood the question immediately. The moment had come when the ecumenical council of the Catholic Church was to choose whether or not it regarded religious liberty a right of every man, based on the dignity of the human person, to be respected by civil society. Tuesday, September 21, was to tell us how large the opposition to religious liberty was. Of 2,222 Council Fathers present, 1,997 voted *placet*, 224 voted *non placet;* one vote was invalid.

The cause of religious liberty in the Catholic Church is won. An extraordinary evolution has taken place. The official position taught in the Roman schools and by the Roman Congregations has become the position of a tiny minority, and the teaching proposed by such men as John Courtney Murray, for the sake of which they had to suffer as late as 15 years ago, has become the teaching of the Catholic Church. These are facts which the theologian must take seriously reflecting on the nature of the ecclesiastical magisterium.

The declaration on religious liberty will be amended by the Secretariat of Christian Unity and submitted to more detailed voting later on during this session. The next schema to be discussed is on the Church in the modern world.

The documents to be submitted to the Council are at different stages. There are some documents which have been discussed and voted upon and are ready for the final approval; such are, for instance, the decree on the pastoral mission of bishops, the decree on religious and the declaration on the Church's attitude to non-Christian religions. Then there are some documents which have been discussed and are now ready for detailed voting. In this process, the bishops are still able to ask for *modi*, modifications. Among these documents are the Constitution on Divine Revelation. Another group of documents must still be discussed before any voting can take place. Among these is the schema on the Church in the modern world.

While the discussion goes on in the Council on any one document, other documents which are at a further stage are being submitted to the votes of the Fathers. For instance, while religious liberty was still being dis-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

cussed, the Constitution on Divine Revelation was voted upon by the Fathers. The main burden of the conciliar work in this session will undoubtedly rest on the various conciliar commissions in charge of amending the texts and working over the *modi* of the Fathers. In fact, the Council may reach a stage after a few weeks when no more documents remain for discussion and the amended versions are not yet available for voting. During this time of waiting, the bishops may be asked to discuss practical issues of collegiality, collaboration, and the renewal of governmental structures in the Church.

The Encyclical

I cannot close the report on the first week of the fourth session without saying a few words about Pope Paul's recent encyclical, *Mysterium Fidei.* Certain circles in Rome wish to forestall the reform of the Church and even curtail the teaching and discipline approved by the Council, by insisting that these things lead to abuses and ultimately even to heresy. A certain right-wing press in Italy helps this cause by exaggerating certain views of theologians and giving a distorted picture of the liturgical usage in other countries. The encyclical of Pope Paul will be used by these circles in Rome to retard the conciliar renewal and to decline many legitimate demands of the Christian people.

The doctrinal part of the encyclical is almost wholly inspired by the Council of Trent. No real attempt is made to insert the teaching on the real presence of Christ as our food and drink and the adoration of the blessed sacrament into the conciliar teaching proposed in the Constitution on the Liturgy. Since the Catholic theologian must first of all study and make his own the conciliar teaching, which is an exercise of the supreme and extra-ordinary magisterium, he will not always find it easy to evaluate the doctrinal part of *Mysterium Fidei.* A detailed analysis shows that at least on two points, the nature of the eucharistic celebration and the development of doctrine, the encyclical deviates somewhat from the conciliar teaching. Since the Vatican Council, the ordinary magisterium of the Holy See has changed a little in the life of the Church: whether it be intended or not, the ordinary teaching of the Holy See is immediately in dialogue with the conciliar teaching, which is the supreme expression of the universal magisterium.

The same again, please

BONN–THE MORNING AFTER

RONALD STEEL

The politicians have thundered, the people have pondered, the ballots have been counted, and the noise has subsided—leaving the situation in Bonn not very different than it was before. The Christian Democrats have once again come out on top, drubbing the Social Democratic opposition for the fifth time in a row, and smashing the hopes of Berlin burgomeister Willy Brandt to set up headquarters on the Rhine. The German voters have chosen the party whose products they know rather than one which offers them the same recipe but a new cook. The fringe parties on the extreme right and left have been smothered, and the republic based in Bonn—which has already lasted longer than the unfortunate one once based in Weimar—has shown a heartening ability to handle one of democracy's more demanding tasks. Life has returned to normal in the sleepy provincial town that serves as West Germany's capital. Yet beneath the placid surface, neglected problems are rising to haunt the new government, and perhaps put a strain on the nation's still-fragile political institutions.

For the moment, however, Chancellor Erhard can bask in the glory of an impressive personal triumph. Not only did he embarrass the pollsters, whose prediction of a nip-and-tuck race has given them another black eye, but he led the party to a greater victory than the one it enjoyed four years ago under Konrad Adenauer. Picking up four additional seats, the Christian Democrats, together with their Bavarian sister party, the Christian Socialists, very nearly captured an absolute majority in the Bundestag. The Chancellor has good reason to be pleased. What is sauce for

RONALD STEEL, *a frequent contributor, is currently working in Europe on a study of U.S. foreign policy. He is the author of* The End of Alliance (*Viking*).

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Erhard is pure gall for Adenauer, who throughout the campaign indicated that he would prefer the repudiation of his successor even more than the success of his own party. *Der Alte,* still intimidating at 89, has been tamed—for the moment at least—and Erhard has assured himself the party's nomination for Chancellor when the new Bundestag convenes on October 19.

The size of Erhard's victory has all but eliminated any possibility of a "great coalition" between the Christian Democrats and the opposition Socialists. The CDU doesn't need Willy Brandt's party, and can once again form a coalition with the Free Democrats. Although Erich Mende's party lost 19 seats, it still holds the balance of power, and the CDU cannot govern without it.

Nor would Erhard want to, because the Free Democrats will allow him to keep the socialists out of the government and his enemies within the CDU at bay. It was Erhard's opponents within his own party—particularly Adenauer and former defense minister Franz-Josef Strauss—who have been the most fervent advocates of a "red and black" coalition. To their eyes it offered a way of bringing Strauss back into the cabinet as head of a super-ministry dealing with reunification and European affairs, of replacing their arch-enemy Gerhard Schroeder with the socialist Fritz Erler as foreign minister, and perhaps even of dumping Erhard in favor of Bundestag president Eugen Gerstenmeier. It was an interesting plan, but it collapsed when the voters failed to repudiate Erhard by cutting into the CDU majority.

While the Social Democrats may take some comfort from picking up 12 more seats in the Bundestag, they are just as far as ever from getting their hands on the reins of power. After having suffered 20 years in the political wilderness, they now face the prospect of at least four more years in which to ponder the lessons of their defeat.

During the final weeks of the campaign it seemed as though they might at last have a chance of breaking out of their chronic isolation. Although Willy Brandt did not appear to strike the German voter as having the necessary ponderousness usually expected of Chancellors, the possibility of a socialist government no longer seemed to frighten anyone. Indeed, there is no reason why it should have, since the Social Democrats have assiduously chopped away all the vestiges of Marxism, and in their praise for the free market and fiscal responsibility showed few signs of socialism at all.

Socialist "Me-tooism"

Perhaps in the end this is what did them in. To the average voter it must have been painfully difficult to try to find any difference between the two major parties. Determined to prove that they could be just as "sound" as the conservatives, the socialists have eliminated virtually everything that would make them look even vaguely leftist. On the home front they promised to carry out Erhard's policies—except to do a better job. But now that the CDU has become the apostle of the welfare state, the socialists could not outbid them without advocating socialism—which they so dramatically scuttled four years ago. In foreign affairs their line was, if anything, even more orthodox than that of the CDU as they made the ritual pledges of allegiance to NATO, to reunification, and to the peaceful recovery of the eastern territories.

Both parties carefully observed all the usual taboos, with the result that not a single major issue of foreign policy was openly raised during the campaign—scarcely a peep on how reunification was to be achieved, what relations with the Communist countries should be, whether Germany should have nuclear weapons, or how the Common Market and European unity could be saved. The only touches of drama were donated by Adenauer, who accused the US of discriminating against Germany by trying to block the spread of nuclear weapons, and by Polish prime minister Cyrankiewicz, who went to Paris during the last week of the election campaign to remind de Gaulle that he had recognized the Oder-Neisse line as Poland's permanent frontier with Germany.

The refusal of the Social Democrats to challenge the CDU on its foreign policy may be understandable in a party trying to demonstrate its respectability, but it also spared Erhard a good deal of embarrassment. It is on the issues of foreign policy that CDU is most vulnerable —on the fiasco of the Israeli arms deal and its handling of Ulbricht's visit to Egypt, on the collapse of the alliance with France, on its inability to offer a single constructive measure with regard to reunification. Confronted with a socialist campaign which was little more than "me-tooism," it is perhaps not surprising that the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

German voter—who does not share the American's belief in the virtue of new faces at the top—decided to stick with the CDU, which offered not only respectability, but continuity as well.

What must have been most disappointing of all to the Social Democrats was their failure to capture the allegiance of the three million young Germans who voted for the first time this year. In the light of their sorry electoral record, the Social Democrats will almost certainly have to come to terms with the question of whether they can ever slide into power by offering nothing more than a slightly souped-up version of the CDU's own program. In a country which does not value change in itself, but only if it promises something a good deal better, it is a serious question.

The impact of their fifth consecutive loss is likely to have far-reaching consequences not only on the policies of the Social Democrats, but on their leadership as well. For various reasons, some of which are no doubt unfair, Willy Brandt has not been able to capture popular enthusiasm, and it would be surprising if he should still be leader of the party at its next time around in 1969.

As Chancellor Erhard puts his coalition together, he will have to fend off assaults from Franz-Josef Strauss, who has not given up hopes of returning to the government, and decide whether it is worth a fight to keep foreign minister Schroeder at his post. The Free Democrats have already served notice that they will refuse to support a government of which Strauss is a member. But it may be that as the price of keeping Strauss out of the Cabinet, Erhard will agree to shelve Schroeder, whose policies have been successful, but whose personality has irritated many within his own party. In some ways, Schroeder has become the Dean Acheson to Erhard's Truman.

Bridges, East and West

Even without Schroeder, the Chancellor is going to be faced with the problem of how to carry out the policies launched by his foreign minister: of establishing a political dialogue with the Communist countries of eastern Europe, of quietly scuttling the Hallstein Doctrine and restoring normal diplomatic relations with Germany's eastern neighbors, and of laying the groundwork for reunification by putting to rest east European fears of German "revanchism." Reunification, after being ignored for years by everyone but the politicians, is becoming increasingly important as a long-term national objective for the Germans. They have been coddled into believing that it would happen by itself—that the Russians would quietly pack up and go away and that the Pankow regime would disintegrate—if only they kept their noses to the grindstone and made themselves strong. It has now become obvious that this isn't enough, and Chancellor Erhard is likely to be faced with the difficult task not only of figuring out how reunification might be brought about, but also of telling his fellow Germans that if they want it, a price will have to be paid.

While he tries to build bridges to the East, Erhard is also likely to be hard-pressed to keep some of the old ones toward the West in repair. The Common Market, in which Germans have put so much faith, and from which German industry has drawn so much profit, is in danger of disintegrating under the Gaullist assault. The political unification of a "little Europe" now seems to be ruled out, leaving the Germans to choose between an "Atlantic community" linking them to the United States, or a "greater Europe" open to the East in a loose confederation that might present new prospects of reunification. It is an excruciating choice, full of pitfalls and with no easy answers.

The euphoria of Erhard's victory will soon give way to the headaches of power. But with an impressive mandate stuffed in his pocket, he now has the chance to break with the immobilism that has been the hallmark of German policy and to transform the political dwarf on the Rhine into a more suitable companion for the economic giant in the Ruhr.

● ● ● ● ● ● ● ● ● ● ● ● ● ● ●

JAMES HEARST

CLOSE THE ACCOUNTS

The putting away time shows up
on the calendar after frost prompts me
to turn the page, I grease the sickles,
back the mower into the shed beside the
plow, coil the hayrope on a hook,
turn off the water that runs to the
pasture tanks, straighten the barn doors
with new hooks and hinges. This is the day
to fold back gates to the fields and let
the cattle hunt for fallen grain, to file away
spring's expectations with heart's discontent.
Labor has dried its sweat and written
its sum under the year's account. I read
what the granaries say, walk through
autumn thoughts under a shower of yellow
leaves, my gains less than I'd hoped,
my losses more than I'd planned.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A Protestant viewpoint

REFORMING REFORMATION SUNDAY

ROBERT McAFEE BROWN

Over the past couple of decades, an event in the Protestant Church Year that is foreign to other branches of Christendom has been receiving increasing attention and celebration. This is the day known as "Reformation Sunday." It comes on the Sunday closest to the eve of All Saints' Day, and marks the anniversary of Martin Luther's nailing of the ninety-five theses to the chapel door of the castle at Wittenberg. By this action Luther was indicating, in a manner conventional for the times, his willingness to debate the pros and cons of the "indulgence controversy" with all comers. His offer attracted no takers, but the theses were reprinted and distributed throughout Europe, a process that was facilitated by Johann Gutenberg's invention, a few years previous, of moveable type.

The theses thus became a catalyst for change far beyond anything Luther had anticipated, and provided an occasion for the widespread release of concern about reform that had been simmering for several centuries. While I would resist the notion that the event "started the Reformation," it remains a convenient and rather dramatic symbol of the fact that what James Hastings Nichols calls "the evangelical undertow" had finally come to the surface. Christendom, for good or for ill, has never been the same since.

As the idea of "Reformation Sunday" began to catch on, many pastors used it as a convenient time to deliver their annual broadside against Romanism. The day frequently perpetuated the fallacy that Protestantism means protesting against something, instead of witnessing to the truth that Protestantism means testifying on behalf of something. Many, to be sure, got the latter point, and Reformation Sunday has gradually become an occasion on which to proclaim the meaning of the sixteenth-century Reformation for our own day.

With the recent advent of the era of ecumenical goodwill, Protestant voices have begun to be raised suggesting that we forget about Reformation Sunday, since its impact is likely to be divisive. Instead of a recollection of the disruptive events of the past, it is now suggested, let there be a day of ecumenical celebration.

I demur. At least, I demur from the way the alternatives are posed. By all means, let Reformation Sunday be a day of ecumenical celebration and even of ecumenical collaboration, but let it be so in the context of ongoing reflection about the real meaning of "reformation." To do this in terms of the particular manifestation of that theme exemplified by the events of the sixteenth century could actually be salutary rather than divisive.

It is a commonplace nowadays that everyone is reevaluating the meaning of the sixteenth century, and that not least from the Catholic side a great number of important books are engaging in what we might call "the reformation of the interpretation of Reformation interpretation." Leonard Swidler has detailed these events in an article on "Catholic Reformation Scholarship in Germany" (*The Journal of Ecumenical Studies*, Spring 1965, pp. 189-204), and Father John Dolan's book (*History of the Reformation*, Desclee, New York, 1965) furnishes more detail about reinterpretations suggested by Father Joseph Lortz and others (see especially Lortz, *How the Reformation Came*, Herder and Herder, New York, 1964, together with the promised translation of his two-volume work on *The Reformation in Germany*).

What is emerging out of this Catholic reappraisal, and what indeed has already been promulgated in the conciliar decree *De Oecumenismo*, is a clearcut Catholic recognition that the fault for the divisions of Christendom in the west lies on the Catholic side as well as the Protestant. After centuries of a triumphalist attitude toward the events of the sixteenth century, the contemporary Catholic church is now able to acknowledge that conditions in the church of the time not only (as Lortz has pointed out) made a reformation necessary, but (as he has also pointed out) were so bad that almost any reforming movement was bound to be suppressed and destroyed. Thus the splintering of Christendom cannot be laid solely at the door

---

ROBERT MC AFEE BROWN, *Professor of Religion at Stanford University, contributes a regular column to these pages. He is the author of* Observer in Rome (*Doubleday*).

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of the evil Reformers who perversely set out to break the unity of the West, but must also be laid at the door of an institution that was not only not open to the winds of reform that so vigorously and so frustratingly tried to make their way inside her, but that also employed every means at her disposal to silence and even destroy the voices clamoring for the reform we now recognize was so desperately needed.

Varieties of Triumphalism

All of this is well and good, and it is a source of considerable ecumenical encouragement to the Protestant to discover that he is not the only party involved in guilt for the disorders of the church since that day. But there is a curious psychological trick at work in the Protestant arena now. For the mantle of triumphalism which in this instance the Catholic Church is shedding, is now in danger of being put on by the Protestant, who is now tempted to say, almost (but not quite) silently, "At last the Catholics have discovered how wrong they were back then. It may have taken four hundred years, but it was worth it, to gain that admission. Now as soon as they get squared away on infallibility . . ."

In other words, more fuel can now be added to the bonfire of self-righteousness that some Reformation Sunday homilies have exemplified, for now one can not only proclaim that the Catholic Church shared in the wrongs of the sixteenth century, but also that the Catholic Church has finally come around to admitting the fact. Which surely proves (dear friends) that the glorious principles of the Reformation represent the only true understanding of the Christian faith for this or any day.

What about all this? I am not one who has spoken of the significance of the Reformation with muted voice. I continue to believe that it was one of the great times of Christian history, in which the self-recuperative power of the gospel reasserted itself, and in which the Biblical maxim that judgment must begin at the house of God was given telling historical exemplification. I am still eager to point out what I believe were the creative contributions of the sixteenth century breakthrough. But I think we Protestants must now be prepared to go considerably beyond this. For if the Catholic recognition of complicity in the sins of division has now been given public articulation, a like note of contrition must become a greater theme in our Reformation symphonies.

Our panegyrics about the Reformers have given too little attention to the price that was paid for the reformation that did in fact take place. That price was, quite simply and quite tragically, the disruption of the church and (lest we think we can escape guilt by stating that what happened back then was not our fault) it is a disruption that has persisted down to the present, and one that we Protestants perpetuate by every act of divided worship. If Protestants are finally coming to see that denominationalism (whatever historical reasons it may have had for arising) has no possible justification for continuing, we must be made a little more aware that whatever reforms we may have contributed to the body of Christ were, and continue to be, the occasion of grievous sins against that body.

To acknowledge this does not mean repudiating the Reformation, nor does it merely mean self-righteously parading our manifest lack of ecclesiastical righteousness. Rather, it means *completing* the Reformation, and completing it by recognizing that if the Reformers did not wish to introduce division into the body of Christ, we are hardly being faithful to them when we perpetuate division. Protestants occasionally sound this theme, but I know of no one who has put the point more clearly or succinctly than Father Avery Dulles, S.J., in a sermon given last January during the Christian Unity Octave, and subsequently reprinted in *The Catholic Mind* (April 1965, pp. 32-35).

"Modern Lutheran thinkers," he writes, "have frequently pointed out that Luther envisaged the Reformation as a corrective movement within the Catholic Church. A reformed Church he wanted indeed, but not a separate Church. The only Church which he willed to reform was the one holy Catholic Church, founded by Christ himself . . . If all this is true, we must conclude that Luther's Reformation is still an ongoing thing. So long as there are two separate Christianities, Protestant and Catholic, his objective remains but half achieved."

So I hope that on Reformation Sunday this year, a note of penitence will creep into what is otherwise our annual temptation to ecclesiastical pride, as we

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

recognize that whatever gains our forefathers achieved for the gospel and for us were achieved at the price of ripping the seamless robe of Christ, and (much more importantly) that to whatever extent we perpetuate those divisions we thereby sin twice against the Lord of the church. The price of disunity is too heavy a price to continue paying if we really take seriously what the Reformation was all about.

A New Note

If that became a new note, an even newer note would be the beginning of joint celebrations of Reformation Sunday by Protestant and Catholic parishes. I do not of course suggest a "celebration" of our disunity, and I do not anticipate Catholics leaping for joy that the Reformation occurred, but I do feel that the time is now almost ripe for us to look together creatively rather than divisively, at the meaning of the Reformation for our churches today. So widespread has the theme of *ecclesia semper reformanda* become in Catholic circles, that it is now time for us to utter it jointly, and seek thereby to discover what are the different nuances with which we inflect it when we utter it either apart or in concert.

If the new Protestant note for Reformation Sunday is the note of a more amply-lived contrition, perhaps the new Catholic note can be a deeper examination of what it means to say *ecclesia semper reformanda.* The notion no longer seems to threaten the Catholic; indeed, the very existence of the Vatican Council is an illustrative footnote helping to define and exemplify a Catholic meaning for the phrase. The achievements of the Council will tell us much about how deep the notion can go in Catholicism. Can reform deal with more than historical anachronisms like the Swiss guard at the Vatican or the disappearance of Latin from the public portions of the mass? Can it and should it examine the possibility that things the church has done in the past have been wrong and must forthrightly be acknowledged as such? Can it mean more than appealing to the "development of doctrine" in such a way that when something really exciting and new appears on the Catholic scene, a (torturous) way must be found to show that it has really been there all the time? (I have the feeling that when a "new" attitude on birth control is finally clarified, the exposition of the new teaching will be prefaced with the words, "As the church has always taught . . .")

It may seem the height of arrogance for a Protestant to suggest that someone else reform, and indeed this would be the case were it not for the fact that what I am trying to suggest is only a poor echo of what one increasingly hears from within the Roman Catholic Church itself. The theme has recently been set forth with remarkable clarity by Professor Rosemary Ruether, of Immaculate Heart College, in an article entitled "Is Roman Catholicism Reformable?" (*The Christian Century,* September 22, 1965, pp. 1152-1154). As Dr. Ruether puts it, stating the issue and its ramifications with directness and even bluntness, "If reform were to be cast in terms of *metanoia,* in terms of the renewal that springs from repentance at forgiveness of sins, then the doctrine of inerrancy would be touched at its foundations . . . Renewal which never allows itself to be *metanoia* is in danger of being no renewal at all. Reform is inauthentic insofar as we ask to be forgiven our past without repenting of it, to become the new Adam without dying to the old, to have a new Easter and Pentecost without a new confrontation of the cross."

I have quoted Dr. Ruether at length because I think her words address themselves to Protestants quite as much as to Catholics. And that, indeed, is the point at issue. For we, too, have our private and intellectual infallibilities even when we don't call them such, and at the end of the day all of us need to come to terms with reformation in more radical ways than we previously have done. If we can help one another disavow the various brands of triumphalism to which we are particularly suspect, if we can help one another come to a genuine penitence, then perhaps we can also help one another in the rebirth that must grow out of all this. If so, then the slogan that "the Reformation must continue" will gradually cease to be a slogan and become a description of what we intend under God to become.

● ● ● ● ● ● ● ● ● ● ● ● ● ●

FRANCES COLVIN

THE GLASS BLOWER

I blow my life away upon this blaze:
My sea-shrived dawn, my belltower afternoon;
The cradled burden of my finespun days
Rocking in pearly membranes of the moon—
Creation's flesh, fused in a lonely year.
Words must be mute, breath caught in a balloon
To nurse this fragile child, half-joy, half-fear,
Crystalline infant shaped precariously.
Yet, when the rhymed bowl sucks on glowing air,
My eyes drink rainbows and my dark hands see.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

MORE AGONY THAN ECSTASY

THE SCREEN

The ecstasy comes when the concept is achieved; but the agony comes through the many failures and long years of execution. The movie version of "The Agony and the Ecstasy," although based on Irving Stone's lengthy novel, covers just the four years through which Michelangelo suffered the pangs of creation as he painted the first book of the Bible on the ceiling of the Sistine Chapel. And indeed he suffered—not only mental tortures while giving birth to his magnificent concepts, but also the physical pains that came to him during the long hours of working on his back on the scaffolds. And the suffering was by no means alleviated by the Pope's forcing him to paint when he longed to continue his sculptures or by the Pope's niggardly holding back on the salaries.

"The Agony and the Ecstasy," beautifully produced, and well directed by Carol Reed, is an extraordinary film in many ways. Although the script written by Philip Dunne from the Stone book is a rather lightweight affair with little depth of characterization, the film itself succeeds in conveying the tormenting struggles of a genius. It is likewise successful in portraying two strong men whose opposition to each other grew often to rage but whose high regard for each other softened the anger. Under Reed's direction, Charlton Heston and Rex Harrison turn in excellent performances. Tall, rugged, powerful, Heston makes the great Michelangelo a willful man who argues with his pope and insists his work should be in sculpture, the perfect art; but he bows to the will of the Pope. And Harrison as Pope Julius II is also a willful man, more cunning than the artist and more skillful at getting what he wants and, in a way, perhaps more worldly than the dedicated sculptor. One does not admire Julius, particularly in this film where his ability as a soldier overshadows his ability as pope. Nevertheless, the picture's best scenes are in the confrontations between the two men.

The large supporting cast also comes through well. Noteworthy are Harry Andrews as Bramante, who is jealous of Michelangelo though Bramante himself is designing the new St. Peter's; Tomas Milian as Raphael, who recognizes Michelangelo's genius; John Stacy as an assistant painter; Diane Cilento as Contessina de Medici who loves Michelangelo, cares for him when he is ill, and is devoted even though she fails to understand his not returning her love. The homosexual side of Michelangelo is handled skillfully; it is not stressed but is made apparent.

Photographed in color and displayed on a wide screen, "The Agony and the Ecstasy" is often lovely to behold. It was shot entirely in Italy, and the scenery and old buildings are a delight. It was necessary, of course, to build a set for the Sistine Chapel—since Michelangelo has to start from scratch. The scenes of fresco painting are fascinating, but one of the most exciting and beautiful parts of the whole movie is its introduction which wisely allows the camera to float through modern Rome, show us the buildings that house the Michelangelo sculptures in Rome (as well as in other cities), and then examine the tombs and statues themselves.

After this wonderful tour, the action that follows is somewhat of a let-down: actors, no matter how good, can hardly compete with the grandeur of these works of art. The film as a whole is uneven, and at times rather tiresome, especially during the scenes of battles led by Pope Julius; one of these was enough to make the point. Perhaps the film's worst scene, however, is the one showing Michelangelo up in the mountains getting the inspiration for his painting of God and Adam from the cloud effects in the rosy dawn. Realistic as the movie medium is, it doesn't have to spell out every detail in words of one syllable. But when the film excels, it excels with grandeur. And it excels not only in its moments of visual and musical beauty, but also in its sequences with Michelangelo and Julius that show man in his weakness and strength, pettiness and greatness—but man. PHILIP T. HARTUNG

MRS. DALLY'S LAMA

THE STAGE

From a reviewer's point of view, "Mrs. Dally" is a bad play to start a season with: if only because it gives you a feeling that the last season never ended and that you have been sitting in a theater all summer.

What seems to have happened is that a bunch of the boys got together over a game of "top the cliché" and put Mrs. Dally together like an erector toy. You could probably reconstruct the whole post-war theater from the situations and speeches here assembled. The effect on the viewer is hauntingly evocative of many a lousy evening.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The central character is a triumph of the compositor's art. Mrs. Dally unravels into all the warm, hysterical, tender, earthy, lovable, wistful, impossible women that ever graced the middlebrow stage. She even achieves the post-Chayevsky trick of seeming regional without coming from any place special. Fittingly, the part was given to Arlene Francis, herself a show-biz artifact, who confuses matters even further by interpreting the role in several distinct and contradictory styles.

The syndicate, which goes under the name of William Hanley (an acrostic I haven't managed to crack yet) may have overplayed its hand slightly by adding a second act to what was originally a one-act play called "Mrs. Dally Has A Lover." This addition is outrageously different in tone and texture from the first act, and of course launches several whole new Mrs. Dallys on an unsuspecting world.

Each act hinges on Mrs. Dally's ostensible efforts to improve the man in her life with a cram course in sensitiveness. But whereas the Mrs. Dally of the first part has a real feeling for culture, trying to share John Donne's poetry (John Donne is perfect) with her young lover who thinks it's dirty (great—where *have* I seen that scene before?), the Mrs. Dally of the second part has deteriorated into a crass culture-vulture who uses her pathetic acquirements purely as a weapon of exclusion. When her cloddish husband admits to having read and enjoyed *Henry V,* she makes no comment on it, but starts talking instead of other Shakespeare plays which she knows he *hasn't* read, thus putting him down definitively. Her culture has become an empty pretension, something to wave in old Sam's face when he gets uppity. (To accommodate this change, her own level of education goes up and down like a seismograph all evening.)

The one thing that holds Mrs. Dally's motley character in place throughout is her ever-readiness to drop everything and make a speech. The pseudo-poetic set-speech is of course one of the great curses of our "serious" theater, and Mrs. Dally is a heller at it. Whenever the situation threatens to get interesting her eyes glaze over and she launches into one of those "I remember" things. ("I remember when my father used to take me . . . and ever since then, whenever I see . . . and I've always thought that if only we could all . . ." Lots of ands, lots of ifs, not too much connection with the matter at hand.)

As in last year's "Slow Dance on the Killing Ground," the Hanley mob tends to use these wisps of rhetoric in place of dramatic events and dramatic dialogue. Banal as they are, Mrs. Dally's relations with her lover and husband might have brewed up a certain interest, if she wasn't forever vaporing off into the land of metaphor.

The young lover as played by Robert Forster has a certain particularity—a mixture of respectfulness and grating cockiness, of stupid innocence and sly knowingness—that a middle-aged women might find puzzling and eventually terrifying, if she would just keep her mind on it for a while. Her husband, Ralph Meeker is more promising yet, a real fleshly presence on the stage, heavy, clumsy, a man with a real, though sulky, inner-life. But the bad poetry gets him in the end. He is obliged to rehearse some rigmarole about a long-dead son, the kind of left-field insertion that is supposed to add power to a mid-cult play but which in fact dilutes it; and even Mr. Meeker fails to make it sound real or important.

Mr. Hanley (if there is a Mr. Hanley) has been praised for his sense of theater—and in a way, this is all too just, for this story could hardly take place anywhere except in a theater. But the derivativeness, the slick timing and the suffocating neatness of design left me wondering whether he hasn't an even finer sense of television: and, by extension, whether television is not by now the logical home for this kind of theater.

That would at least explain why I felt as if I had been watching "Mrs. Dally" all summer. I probably had.

(At the John Golden Theater) WILFRID SHEED

THE BERLINER ENSEMBLE

ETC.

Upon Berthold Brecht's return to his native Germany from Hitler-imposed exile, he founded, in 1948, the theater company which became known as the Berliner Ensemble. Brecht was an inheritor of the rich tradition of Piscator and Reinhardt, and his Berliner Ensemble soon became the focal point of German theater. The years between Brecht's return and his death in 1956 were immensely productive. The definitive plays written during his exile were perfected and produced. Visitors to Germany proclaimed the work being done there to be in the vanguard of world theater. This view was confirmed when the Ensemble visited London for the first time in 1956. They played *Mother Courage, The Caucasian Chalk Circle,* and an adaptation of Farquhar's *The Recruiting Officer.*

London's response was enthusiastic. The British saw a total kind of theater they had never seen before—

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the German word "*gestalt*" describes it as no English word does. Writing about the event years later, the noted English director William Gaskill said, ". . . the Berliner Ensemble production which came over here in 1956 is for many of us working in the theatre the most important single production we had ever seen—the most influential . . . I saw Brecht's production three times and . . . it's branded in my mind." There can be no doubt that the advent on the English stage of the social realism of Arnold Wesker, Robert Bolt, John Arden, John Osborne, David Mercer, and, most archetypically, Brendan Behan and Joan Littlewood, owes a sizeable debt to Brecht, and particularly to the initial exposure of vintage Brecht to the London theatrical professionals.

Brecht's death in 1956 did not kill the Berliner Ensemble. On the contrary, the East German government made the Ensemble its cultural showpiece. Nurtured with vast sums, by 1965 it consisted of nearly 300 members, including 66 actors. Its staff and table of organization would put many American corporations to shame. The company's technical facilities, and the rehearsal time available to it, are probably unmatched by any theatrical company in the world. When a return visit of the Berliner Ensemble to London was announced for the summer of 1965, the occasion caused a notable group of theatrical "names" to include London in their seasonal travel plans.

The Ensemble staged four consecutive "opening nights" in London on August 9th through the 12th, in England's historic Old Vic theatre, which is now the home of the subsidized National Theatre Company. These four shows were repeated nightly during August. Only one of the plays Brecht himself had perfected through rehearsal and performance was included in the repertory, the famous Brecht-Weill *Threepenny Opera*. The other presentations were plays which Brecht himself had only partially completed, and which the successors to Brecht not only staged but actually finished writing from Brecht's notes. The plays which were finished by committee, so to speak, were *The Days of the Commune, The Resistible Rise of Arturo Ui,* and an adaptation of Shakespeare's *Coriolanus*.

The lightning of 1956 did not strike again in 1965. Perhaps part of the problem was that hopes had been raised too high—that the memories of 1956 had been heightened and made misleadingly vivid by time. But no malfunction of memory could disguise the fact that what Londoners were seeing today was more a caricature of Brecht than a continuum. For the East Germans have used their prolonged rehearsal time and their technical resources to perfect a sort of amalgam of the arts of acting, mime, and ballet, to the point that their actors are physically able to use their entire bodies in conjunction with their voices as expressive instruments of unbelievable facility. Thus Ekkehard Schall, playing Arturo Ui (Hitler transmuted to fable) is able to shape his really rotund body into a bony Hitlerian slouch. By his very stance he communicates the character's penury, perniciousness, and grimly unctious menace. At another point, he becomes convulsive when facing a loaded gun, then in a wink leaps onto a chair, topples over its back, lands like a cat, shoots his arm up in salute, then glares angrily at the obstructive chair, all without an inkling of a pause in his speech.

For the American reader, one can best equate the Berliner Ensemble's unique and indeed fantastic acting style with the grotesqueries of our own silent films of the 'Teens and 'Twenties. This acting is so emphatic that the written frames aren't really necessary. When Groucho Marx stalks the lady of his choice with a cigar and a leer, he is the prototype of today's Berliner Ensembleer. On stage, in person, the almost demonic character of this acting creates an initial galvanic audience reaction. When, as in the battle scenes of *Coriolanus*, masses of men rhythmically move on stage like great writhing, convoluted, segmented snakes, the sensation created in the audience justifies the most grandiose adjectives.

But watching the Berliner Ensemble, today, is too much like watching the line play of two professional football teams in slow motion. The attitudes, the grimacing, the flow of body movement would, I suppose, be entrancing for a while. But the Berliner Ensemble has made too much of a good thing. It has polished one aspect of the theatrical arts so highly that we are no longer able to experience and appreciate the whole.

When the Marx brothers made their landmark movies, they were wise enough to fuse the grotesqueries of Harpo with the very naturalistic acquisitiveness of Chico, and the urbane conmanship of Groucho, and, let it not be forgotten, the innocent charm of Zeppo. And even Harpo's gaucherie was dispelled and given glorious relief in his lovely harp-playing episodes. Berthold Brecht spent many a fruitful hour viewing the old American comedies of the Chaplin and Fields and Marx brothers periods, and gave them full credit for much of his thinking about epic theatre. He was fully cognizant of their rich variety, and seldom himself stumbled into the fault of using one of his tools too often while the others gathered rust. It would seem that his successors at the helm of the Berliner Ensemble would do well to go back to the old projection room.

R. J. SCHROEDER

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

BOOKS

A fresh look at adolescence

Coming of Age in America

EDGAR Z. FRIEDENBERG

Random House, $5.95

HARRIS DIENSTFREY

A reader of Herman Melville's *The Confidence Man* or of Ralph Ellison's *Invisible Man* is not likely to be very surprised by the results of the study that provides the focus for Edgar Friedenberg's new book, *Coming of Age in America*. Mr. Friedenberg has been concerned with analyzing the values, attitudes, and beliefs of American high school students, and what he has discovered, with a kind of bitter dismay, is that students seem only too glad to forego their independence of mind and spirit and to substitute for it the dictates and mores of the official representatives of society—in this case, the school authorities.

Mr. Friedenberg spoke to 245 students from nine high schools, each serving a different type of community. Barring one or two exceptions, all the students agreed with monotonous regularity that the source of authority did not lie within their personal desires or knowledge but outside in the public world, specifically in the men and women who filled its official positions and ran it for the good of all, and to whom therefore one properly must bow one's head.

To get at these attitudes, Mr. Friedenberg gave his subjects six story-like incidents about an imaginary high school, accompanying each with a card set of nine comments. He asked the students to select the three worst and three best cards in each set, and then interviewed them about their choices. A vivid example of the results comes from their response to a story in which a dean of the fictional high school insists that a student accept psychoanalytic counseling because he has been hanging around (or worse) with a certain lower-class "troublemaker." The student's parents tell the dean to mind his business, that is, the education and not the mental health of their son. The card which the students thought offered the most appropriate comment on this situation was among "the three most favorably regarded cards in the entire set of fifty-four." It reads:

"The attitudes of [the] parents illustrates how necessary it is that parents co-operate with the school, if as much as possible is to be done for students when they need help. In a world as interdependent as ours, the individual must co-operate with the legitimate institutions of society if progress is to be made."

The conditions and attitudes revealed by Mr. Friedenberg's sensitive and keen-minded study of the universe of the American high school are remarkably like those portrayed in Melville's and Ellison's great fictional recreations of American society. There is the same self-denying accommodation to society's going order of business, the behavior that particularly marks Ellison's eighteen- or nineteen-year-old protagonist; the airy ideology-building that makes a social virtue of this denial and that in both novels masks either a drive for power or passive acceptance of things as they are (Melville's confidence man has only to play the authority in order to bilk an awed victim); and finally, and most terribly, the desperate lack of confidence (Melville's title has more than one meaning) that seems so endemic to American life. Mr. Friedenberg's study—which, on its own terms, is likely to serve as a source of rich data for many years and social critics to come—is also, as he fully intends it to be, a look at the American condition in miniature.

But unlike Melville and Ellison, to carry the fictional and sociological comparison one step further, Mr. Friedenberg's view of the American condition is rooted not in an attempt to understand the nature of American experience but rather in a devoted concern—a love, really—for young people. They are, to him, what most men are not: honest, spontaneous, fully human. And he believes that this country (his injunction would probably extend to all contemporary industrial societies) more or less deliberately robs them of these qualities.

In Mr. Friedenberg's opinion, the years of high school, which parallel the crucial period of adolescence, is the time where the most serious damage occurs. By its finish, the self, at a moment when it should be straining toward realization, has been cut to pieces, with very little, if anything, left of it on which to rebuild.

The basic flaw in this argument, I think, is that Mr. Friedenberg, who attended no school until the age of thirteen when he entered Centenary College as a freshman, has confused a cultural datum with a psychological one. This is a complex counter-argument to raise in a short space, yet it nonetheless seems clear that anyone who achieves a firm sense of personal identity in America begins to do so not when he is an adolescent but rather a decade or more later.

The whole process of becoming mature in America might be considered a process of awakening the self from the chloroformed sleep into which most of the society's formal institutions, and probably the high school in particular, put it. The adolescents Mr. Friedenberg interviewed were not talking out of their own deepest selves but from behind a culturally induced image of them in relation to society, an image which it will be their burden as Americans to learn how to test against such realities as they gradually will come to know. The selves of these young people were not destroyed but quiescent, and

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

whether they will come awake is not dependent on the high school experience but on the experiences to follow it.

In any case, that the American high school is a dismaying, repressive institution is hardly open to question, especially after Mr. Friedenberg's book. He believes this repressiveness is the result of the country's commitment to equalitarianism. Whether or not he is correct, in introducing this issue, he has raised a problem that for America today is second to none. As Mr. Friedenberg notes, we have succeeded by now in undermining what aristocracy the country once had, and the result is only that everyone is a bit more like everyone else. Mr. Friedenberg would like to see (though hardly expects to get) many more differences, and in this sense—an absolutely correct one, in my opinion—he is an eliteist and an aristocrat. But whether and in what way this country can evolve a new sort of "democratic" aristocracy which will allow for such differences is a painfully open question. It may well be that the country cannot, and that every American will always have to struggle alone with no more help and guide than the stern admonition that for a long while seems quite impenetrable to the protagonist of *Invisible Man*: "Be your own father."

A History of the Reformation

JOHN P. DOLAN

Desclee, $6.75

ROLAND H. BAINTON

Professor Dolan's book is not exactly what the title suggests. It is not so much a history of the Reformation of the sixteenth century as of the Church in continuous process of reformation from the beginning until the close of the sixteenth century. Yet it is not a systematic and complete history of the successive reformations. The *Devotio Moderna* and Savonarola are barely mentioned whereas Gerson and Cusa receive extensive treatment and the last chapter treats very cursorily of Trent, devoting instead major attention to the movement called in French *évangelisme* and by derivation "evangelism" in English. Three of its proponents are treated at length: Erasmus and his disciples Witzel and Gropper. Two purposes have determined the choice of material. The first is to show that reformation must be continuous. In our own day neither Catholics nor Protestants should canonize, ossify and deposit their reformations in reliquaries. Secondly, the *leitmotif* in Catholic reform should be conciliarism. The reform of abuses is not the great need today, as it was in the sixteenth century, but rather the re-formation of the structure of the Church.

And now for a more detailed analysis and comment. The first chapter is a survey of the historiography of the Reformation from the sixteenth century to the twentieth. The history of reform movements is then traced, beginning with the word of Jesus, *metamoiete*, change your minds. The Apostle Paul held that the old Adam must be reformed into the new. The Greek Fathers believed that through union with Christ humanity can become conformable to divinity. Each of the monastic movements was a reformation of the preceding. The first attempt to reform society as a whole was that made by the Gregorians. The Conciliarists of the fourteenth century sought to reform the Church in head and members. In the

Gerard S. Sloyan

WORSHIP IN A NEW KEY

What the Council teaches on the Liturgy

One of America's foremost liturgical theologians offers a popular commentary on the Vatican Council's Constitution on the Sacred Liturgy. Written as *A Liturgical Conference Book*, it is distinguished from other such commentaries in its intent to show how the reformed liturgy, if it is to succeed, must be accepted and lived by all of us. Briefly but always to the point, Father Sloyan describes the apathy which prevailed before the present reforms and illustrates how perfectly adapted the new liturgy is to rekindling a desire for a more active community worship among all Catholics. The scope of Father Sloyan's book, then, is as broad as the scope of the liturgy itself, for all the parts of the liturgy, if they are to have any meaning, must be applicable to all Christians. $3.95

R. Kevin Seasoltz, OSB

THE NEW LITURGY

A Documentation, 1903-1965

The chronology of the modern liturgical movement is a compilation of all the major pontifical decrees and discourses from 1903 to 1965. With the text of 50 documents and with complete subject and canonical indexes, THE NEW LITURGY provides the indispensable background for an appreciation of recent liturgical reforms and the Constitution on the Sacred Liturgy. $16.50

HERDER AND HERDER
232 Madison Avenue, New York, N. Y. 10016

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

course of this survey, the sectarian movements receive brief consideration.

The author feels that if the Waldenses had been treated with consideration they would never have become schismatic and later heretical. The revolts of Wyclif and Hus are thought to have been centered primarily on the Eucharist. I would suggest that the most subversive aspect of their thought was the combination of predestination and moralism. The Church consists, they held, of the body of the elect who can be recognized by the quality of their living, with the result that a reprobate pope is manifestly of the nonelect, as Wyclif said "a damned limb of Lucifer," and the very Antichrist. Hus agreed with the Church that the sacramental acts of the priest are not invalidated by evil living, but his pastoral usefulness is vitiated. Such were as corrosive for the authority of councils as of popes. That was why Gerson and D'Ailly could consent to the burning of Hus.

The chapter on the fifteenth century is a lurid picture of the state of the Church marked by morbidity, frenzy, superstition, externality, carnality and venality. During the sixteenth century reformers differed as to which section of the Augean stables was the most filthy and as to where and how to begin the cleansing. The movement called "evangelism," epitomized in Erasmus, had one program, Luther another. He aimed not at the redress of particular abuses but at the reformation of man himself, who must renounce all pretentions to righteousness and rely solely on God's forgiveness and grace from which newness of life will flow spontaneously. The author has high respect for Luther and quotes with approval the remark made by Döllinger a century ago that "one simply cannot condemn the most powerful conductor of religion that Christianity has produced in eighteen centuries for a few pages in a hundred volumes, for his matrimonial advice to Philip of Hesse, or for his exhortation to exterminate the revolted peasants." (Incidentally, Luther called not for the extermination of the peasants but only for the suppression of the revolt.)

The author says that Luther did not abolish the Mass. This appears to me to be a matter of definition. If the essence of the Mass is belief in the real presence the judgment is correct. Perhaps in Luther's case one should not speak of the abolition but of the reform of the Mass. This was drastic. He abrogated communion in one kind, private Masses, all sacrificial notions, transubstantiation and, what was even more drastic, all sacerdotalism. The Eucharist, he held, could in extreme circumstances be administered by a layman because all Christians are priests. Ordination is simply the appointing of one of these priests to a special function, and normally only one so designated should officiate. But a congregation isolated from others might delegate one of its members to celebrate. Moreover the words pronounced by the priest in the canon of the Mass do not change the elements, because the body of Christ, being ubiquitous, is already on the altar. The function of the priest at the altar, as of the preacher in the pulpit, is merely to disclose God's Word through the channels which He has ordained. I would like to learn from a Catholic theologian whether he would feel that the term Mass may still be used for the Eucharist thus understood.

The successive forms of Protestantism receive understanding treatment. The point is well taken that the core of Calvinism is to be found in the Christology. I would prefer to see more attention given to the Anabaptists, because they were the first to espouse three tenets which have come to be axiomatic in American Christianity, namely the concept of the voluntary Church, the separation of Church and State and religious liberty.

The last chapter, as already indicated, is devoted to the movement of liberal Catholic reform in the sixteenth century. The author profoundly regrets that this party of moderation was crushed in the clash between the increasingly intransigent Catholics and Protestants.

The author is concerned not only for the reform of the Catholic Church but also for reunion with the separated brethren. If the Catholic Church should return to conciliarism such reunion would be greatly facilitated, but there would still remain a fundamental problem which even conciliarism does not obviate, namely the question of authority. After all, the conciliarists Gerson and D'Ailly concurred in the burning of John Hus and the conciliarists of the sixteenth century, like Erasmus, though deploring the burning of heretics, still accepted the authority of the Church both as to doctrine and external practices. Erasmus constantly pleaded that some thorny questions of theology be deferred till the judgment day, that others be referred to a council to whose decision he would submit, even though he did not believe councils to be infallible. In practical matters he desired the abrogation of perpetual vows, of the obligatory celibacy of the clergy and of the various dietary rules, but until these changes were authorized by those in authority he would comply.

Luther on the other hand looked

A Study in Justin Martyr, Irenaeus, Tertullian, and Origen

GOD AND WORLD IN EARLY CHRISTIAN THEOLOGY

by Richard A. Norris, Jr.

Dr. Norris analyzes how four Church Fathers interpreted for their contemporaries, in terms of the Roman-Hellenistic world-picture, the biblical theme *God in his relation to the world.* A probing study of early Christian theology; an important background study for anyone concerned with interpreting this theme to a technological age.

"A first-class contribution to patristic scholarship."
—Herbert Musurillo, S.J.
Fordham University

$4.95 *at all bookstores*

THE SEABURY PRESS
815 Second Avenue
New York, N. Y. 10017

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

upon these rules as the commandments of men and not in accord with the will of God. They might, therefore, be broken by individuals without waiting for authorization from the Church. In matters of doctrine Luther would allow absolutely no compromise because one cannot profess in the interests of peace that which one does not believe. The particular points stressed by the reformers of the sixteenth century are no longer in all instances of prime concern to modern Protestants but the conviction persists that whatever the individual conscience believes to be at variance with the will of God cannot be submitted to the jurisdiction of an ecclesiastical authority. One wonders whether the deepest difference between Catholics and Protestants may not center on the concept of obedience. This comment is not a criticism of the book but a reflection upon the problems which it raises.

Dark Ghetto

KENNETH B. CLARK

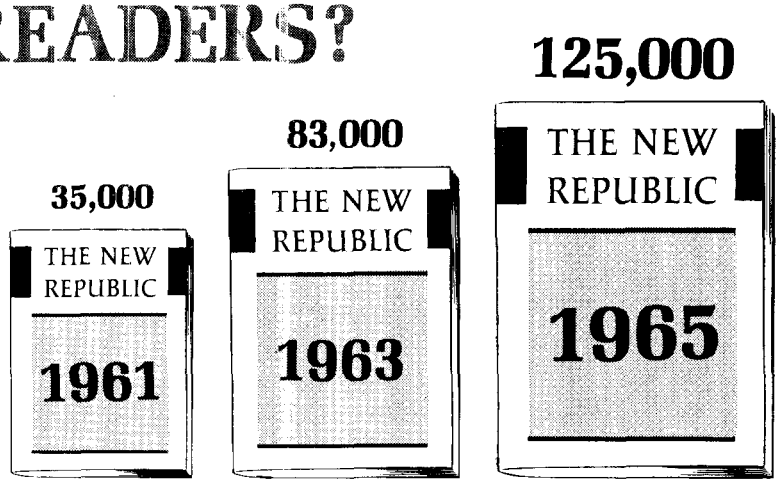
Harper & Row, $4.95

JOHN STANLEY

The genius who is currently doing the society column for the New York *Times* quotes, historically, Mrs. August Belmont at the opening of the Royal Ballet at the Met as saying something like, I can't stand the thought of people being hungry. This was in response to a query about the unusually large quantities of caviar sandwiches she had ordered for her guests between the acts.

Poor woman. Uptown in an area of three and a half square miles, over a quarter of a million people are always hungry, by stricter standards than Mrs. Belmont's; this is Harlem. The hunger is reflected in such facts as the infant mortality rate: 45.2 per 1000 live births compared to 25.7 for the rest of the city; or in the median income figures: $3,408 vs. $5,103—half the families there have incomes under $4,000, while three quarters of the rest of us earn more than that; adolescent crime rate: 109.3 per 1,000 population vs. 46.5

WHY SO MANY NEW READERS?



For some 47 years, THE NEW REPUBLIC's circulation averaged a respectable 30,000 readers—suddenly, in four years, we've experienced a circulation explosion, **90,000 new subscribers.**

WHY?

Because the NEW REPUBLIC is the up and coming journal of the '60's, lively, informative, influential and, above all, *intelligent.*

Because its weekly comment on Washington affairs, the Johnson administration, Congress, the courts, the civil rights movement, is always cogent and never predictable.

Because its essays on film, the theater, the new books, art, records and architecture represent the best in criticism.

Because its editors and regular contributors have first-rate minds, devoted to the kind of thoughtful journalism that you won't find elsewhere.

Because, all in all, THE NEW REPUBLIC satisfies the need for an intelligent weekly guide to the world of ideas and events.

IF YOU WANT TO FIND OUT FOR YOURSELF WHY THE NEW REPUBLIC has attracted and kept so many *new* readers, you couldn't pick a more opportune moment to start a trial subscription. One dollar is all it costs for 13 issues.

ONLY $1.00 brings you 13 BIG issues *(regular newsstand cost $4.55)*

CLIP AND MAIL COUPON TODAY

Please add my name to the growing list of informed people who subscribe to *The New Republic.* I enclose $1 for the next 13 issues since I understand that the extra expense of billing me would make this bargain offer impossible. C-10

TO: THE NEW REPUBLIC
1244 Nineteenth St., N.W.
Washington, D. C. 20036

NAME

ADDRESS

CITY STATE ZIP

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

for the rest of the city; the venereal disease rate for the same group: 110.3 per 10,000 population vs. 17.2 for the city as a whole. And so forth. Slightly simplified, these are Professor Clark's figures.

Professor Clark delights in holding up for inspection the inevitable ambivalences everyone, black and white, is caught up in *vis à vis* the race problem. And he relishes boiling down to nothing the cornucopia of sentimentalities and irrelevancies and velleities that compose such a large part of our inheritance. His credentials include going to public school in Harlem as a child and studying at Howard University and working with Gunnar Myrdal and helping set up HARYOU. This critical method is not unlike Lennie Bruce's: everyone gets it: the Jewish merchants in Harlem, the Catholics and their parochial schools, the "princes" of power who own and manage everything, the white liberal, of course, and, inevitably, Adam Clayton Powell. (On this one, he's as amusing as Murray Kempton.)

But, I may make him sound unserious. He is very serious, sometimes as grave as St. Benedict. He has been trained in two disciplines: sociology and psychology. And he is given to long and penetrating expositions of social structures and personalities. He holds in tight rein both his anger and his compassion.

In a chapter on the power structure of the ghetto he says: "The effective use of the potential power of the Negro . . . may well be determined by (their) ability to control their ambivalence toward themselves and to develop the capacity for genuine and sustained respect for those Negroes who are worthy of confidence . . . The . . . distortions . . . of ghetto life make (it) difficult . . . to know whom he can trust. . . . He knows only his own deep despair and resentment. . . . The real tragedy is that (he) . . . has not taken himself seriously. . . ." In large part, of course, because there has been a gut-deep refusal to take *him* seriously. And the realities of our situation are that change will prove difficult almost to the point of impossibility. But, how to try?

Black Nationalism? Dr. King? The pages in which the author inspects Dr. King's strategy of loving and forgiving the oppressor even while facing up to him and demanding justice are intensely interesting. He says, after examining the "pathology" of the Black Nationalist movement, "On the surface, King's philosophy appears to reflect health and stability. . . . A deeper analysis, however, might reveal an unrealistic, if not pathological, basis in King's philosophy as well. *It is questionable whether masses of an oppressed group can, in fact, 'love' their oppressor.* [Emphasis added.] The natural reactions to injustice, oppression and humiliation are bitterness and resentment. . . ." This discipline is spiritually corrosive and imposes probably intolerable psychological burdens when there is a demand that the victim love his oppressor. "(His) very attempt to cope with this type of philosophical abstraction in the face of concrete injustices . . . can only lead to deep and disturbing conflicts and guilt. . . . (And) it is more disturbing to reflect on the possibility that this aspect of . . . King's philosophy has received widespread and uncritical acceptance among moderate and liberal whites because it is less threatening and rejecting . . . (and makes) the guilt of whites easier to handle psychologically, and moreover (is) not inconsistent with the stereotype of the Negro as a meek and long-suffering creature . . . who rarely acts against injustices."

Professor Clark calls for intelligence and education and moxy. Self-reliance —with deals with the whites on the basis of enlightened self-interest. No pie in the sky—or here, either. But, we *must* live, dwell, here together within the borders of this country. Negroes are not Africans. They are Americans. No group is more totally and inextricably woven into the life of the American nation. And these black threads have been spun exceeding thin and wiry with an unmerciful spinning and they cannot be picked out of the fabric of our life with any known instrument. For our part, though we may consider the Negroes—and Professor Clark in-

WORSHIP

A review devoted to the Liturgical Apostolate

Editor-in-chief:	Godfrey Diekmann, O.S.B.
Editor:	Aelred Tegels, O.S.B.
Managing editor:	Michael Marx, O.S.B.
Editorial assistant:	Godwin Skudlarek, O.S.B.

America's first and foremost periodical
on the liturgy of the Church

$4.00 one year — 10 issues annually — $7.00 two years

THE LITURGICAL PRESS

St. John's Abbey — Collegeville, Minnesota

● ● ● ● ● ● ● ● ●

REVIEWERS

HARRIS DIENSTFREY *is an editor at the Center for Urban Education.*

ROLAND H. BAINTON *is Titus Street Professor of Ecclesiastical History at Yale Divinity School.*

JOHN STANLEY *is senior interviewer in the Student Aid Department at New York University.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

sists we are all racists—a sort of bar sinister on our escutcheon, we appear to need them. And though they will quite likely always consider us a limp white rag that signals surrender to all that is worst in each man, their capital investment in this nation is too big to abandon.

One thing I think Professor Clark doesn't give proper emphasis to is the power of the rich and their agents. Who *owns* those buildings up in Harlem? This class has an absolute and conscious resolve to maintain a class of serfs, off of whom they can live—and well. But probably that's another book. And maybe Clark doesn't see it that way.

Theology

THE SACRED HEART

Source of Christian Affectivity

DIETRICH VON HILDEBRAND

A new, personalist study of the devotion to and doctrine of the Sacred Heart, from an affective-psychological viewpoint, written by a perceptive philosopher and author of *Transformation in Christ*. 4.50

Poetry

WHEN YOU WALK OUT IN SPRING

John Travers Moore. A rich selection of his mature lyric poems; vivid, simple, stirring. An ideal gift book. 3.50

helicon

Baltimore 21202

WANTED

Executive Director for Catholic Lay Organization dedicated to interracial harmony. **Write:**

FRIENDSHIP HOUSE
4233 S. Indiana Ave.
Chicago, Ill. 60653

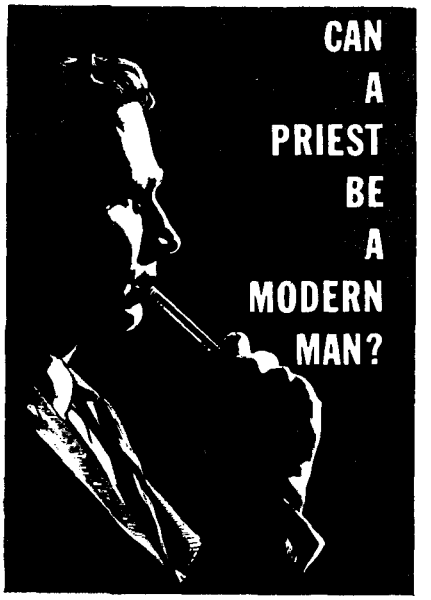
DAVIS RETROSPECTIVE

ART

"The style of a painter is born, like a plant . . . from the notion he has of what painting is all about." This truncated and freely translated quotation from Ortega y Gasset's *Prelude to Goya*, underlines the fact that if style is the man, it is because it is a telling symptom, not a cause. This may seem obvious enough, but in these days when "style" has become a popular catchword for all kinds of floating postures, it may be worth emphasizing that style that counts is rooted in solid conviction—and is the best clue to what that conviction is.

What did it mean to Stuart Davis to be a painter? He was apparently often asked what *kind* of a painter he was—or anyhow, provoked by allegations, often asserted that he was a "realist." This wasn't the basic question or answer. The basic one of what he is to painting, or what painting was to him, can be answered by the style of his total work.

Davis' total work, as put forward in the handsome, well-balanced retrospective exhibition organized by the National Collection of Fine Arts and now shown at the Whitney Museum in NYC, is a remarkably coherent, lively and polished body of painting. From the earliest (1911) *Portrait of a Man* to the last untitled and unfinished painting before his death in 1964, it is clear that the artist was an accomplished and inventive craftsman. It is obvious he thought of painting as a profession, a discipline, a skill—rather than a form of self-expression, a search for an ideal order or anything else. His sheer enjoyment in putting a picture together well is as strong in those early intimations of Pop Art such as *Sweet Caporal* (1922) as in the later dynamic (not to say jumping) kind of cubism found in *Something on the Eight Ball*, when the lessons learnt about Fauve arbitrary color, Matisse cut-out forms, heavy Léger script, the use of words



● The Paulist Father is a **modern man** in every sense of the word. He is a man of this age, cognizant of the needs of modern men. He is free from stifling formalism, is a pioneer in using contemporary ways to work with, for and among 100 million non-Catholic Americans. He is a missionary to his own people—the American people. He utilizes modern techniques to fulfill his mission, is encouraged to call upon his own innate talents to help further his dedicated goal.

● If the vital spark of serving God through man has been ignited in you, why not pursue an investigation of your life as a priest? The Paulist Fathers have developed an aptitude test for the modern man interested in devoting his life to God. This can be a vital instrument to help you make the most important decision of your life. Write for it today.

NATIONAL VOCATIONS DIRECTOR
PAULIST FATHERS/Dept. C
415 WEST 59th STREET
NEW YORK, N.Y. 10019

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

André Malraux

Iris Murdoch

Ezra Pound

Edith Sitwell

V. S. Pritchett

Stuart Davis

Charles Péguy

Pier Paulo Pasolini

J. V. Cunningham

Carlo Coccioli

These poets, authors and artists are discussed in recent and forthcoming issues of Commonweal. Though we are most widely known as a journal of opinion edited by Catholic laymen with an emphasis on public affairs, we consider it important to treat the major figures in the arts – particularly those most often overlooked by other magazines.

For lively discussion of the arts, as well as public affairs, try Commonweal for 17 weeks on the special introductory offer—just $2.

----17 Weeks for $2----

FOR NEW SUBSCRIBERS

Commonweal
232 Madison Ave.
New York, N.Y. 10016

For the enclosed $2 send me the next 17 issues

Name _____

Street _____

City _____ **State** _____ **Zip** _____

10/15/65

and numbers etc., had all been put to work in compositions that were abstract reconstructions of the contemporary American scene.

The protagonist in Davis' work is the work itself, and for Davis the idea of an artist emerges as a super-artisan, who refashions the contemporary "realities" into a ship-shape, multi-evocative abstract. His eye might be compared to John O'Hara's ear for the idiom of his time; his professional expertise and dispatch is a great deal like O'Hara's too.

One can deduce, then, that Davis' idea of what painting is all about is a constructing of testimonial artifacts, capturing the quality of our contemporary reality. He bears witness to the American scene in dandy evocative images, and the only important thing to add is that he is a cheerful and witty witness.

That wit, which ranges from simple good-humor to a crisp irony, is the crack through which the artist's feeling creeps into the reality which he is reconstructing in his testimonials. The light-hearted, jazzy tempo and color is perhaps part of the American contemporary reality that he seeks to apostrophize; but it is a part that is only picked out habitually by a sanguine temperament. His America is one observed on a good day. In this he is *un*like O'Hara, and much more like Calder. Calder also shares Davis' workmanlike joy in the tooling of his trade, but is much less urbane and more poetic in his choice of forms.

The titles of Davis' paintings often carry the burden of his humor—if such a thing can be called a burden. *Something on the Eight Ball* is a good example, with its side-slipping Beatle-like irony. The staccato arrangement of *Blips and Ifs*, the happy cut-up color of *Rapt at Rappaports*, the Op-like *Tournos*—all are in witty rapport with their captions. And of course captions themselves are also very much a part of that national scene, which is the reality that Davis was talking about when he said he was a "realist".

The Davis style, born like a cactus plant in the desert, from his particular conviction of what painting was all about, holds steady on its course throughout his whole career of painting, including the early works that employ idioms all the way from Henri's to Braque's.

The only painting in the retrospective show now at the Whitney which seems out of character is the *Self-Portrait* of 1919, 'in the manner of' Van Gogh. It has a most uncomfortable air of fancy-dress. Van Gogh's passionately personal vision of art produced a style that was too alien to Davis' own conviction to be malleable as a tool. This portrait is the exception that proves the rule.

BETTY KAUFMAN

CORRESPONDENCE

(Continued from page 43)

Congress should be reported loudly"—as if there had been some overt attempt to suppress such a report. This article leaves much to be desired, as to accuracy and interpretation.

There was much more involved in the use of "apostolate" instead of "club" in the name of the meeting than a mere substitution of words. Prior to this change (made two years ago) the national gathering had been the convention of the student federation. Today we have a Congress of the National Newman Apostolate, the total work of the Church on the secular campus (including faculty, students, chaplains and alumni). The format of the meeting was changed so as to give greater emphasis to educational sessions including participation of all the members of the Apostolate together.

Mr. Ellinger decries the time spent on elections and constitutional amendments (meaningless word changes as he calls them), but fails to examine the significance of the creation of an International Affairs Department, and the deletion of the word "club" and use of "student" in the name of the Federation. He fails to suggest any viable alternative to our present system of choosing leaders.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Many of the delegates did participate in the numerous parties in the hotel but this was after a working day of at least 12-14 hours.

Obviously Mr. Ellinger was not present at the resolutions session at which the Congress passed resolutions on Migratory Workers, the War on Poverty, Ecumenism and Interfaith Dialogue, and The Student (concerning student participation in university administration).

In the past year, the Federation has committed itself to support of just immigration laws, action against apartheid, and more adequate voting rights legislation, and has participated in the work of organizations striving towards those ends. Although the Congress did concern itself with most of the issues Mr. Ellinger mentioned, it should be pointed out that our purpose is not exactly the same as that of the United States National Student Association and to draw comparisons between the work of the two groups is not to do justice to either.

The statement that the apostolate is run by priests from the national to the local levels is absurd. The Congress was planned and conducted primarily by students. It is also interesting to note that the Coordinating Board of the National Newman Apostolate is composed of six members, one of whom is the student federation president and two of whom are former national officers of the student federation (within the last three years).

The criticism that the Newman Movement is not concerned with the needs of activist students is not at all justified. One needs only to be aware of the increasing trend towards social action orientation of most of the local units of the movement to realize that more than ever before, Newman is making a positive, active contribution to the civic and academic community.

All of this is not to say that improvement in the structure and programming of the National Congress and the federation as a whole is not needed. We are all aware that many, though nowhere near a majority, of the delegates come for the wrong reasons and that attendance at the educational sessions is not what it should be. Mr. Ellinger, however, is guilty of gross negligence in labeling the student leaders "ostrich-like" when he made no attempt to discover what steps were being taken to remedy the situations he so casually criticized. . . .

DONN M. KURTZ II
President,
National Newman Student Federation

Too Few

Detroit, Mich.

To the Editors: "Newman Jamboree" by Rory Ellinger [Sept. 24] makes some harsh but generally justified remarks about the quality of the recent Newman Congress.

Though much that is relevant and important is happening in Newman Centers today, it is generally true that this does not reflect itself in the national meetings and is still far from what modern universities have a right to expect—not of "Newman Centers" as such, but certainly of the Catholic Church. In the latest issue of the National Newman News, the President of the National Newman Student Federation, Donn Kurtz, makes much the same kind of criticism of the electioneering aspects of the National Congress and suggests some alternatives.

As two Paulists who applaud those described by Mr. Ellinger as "strides ahead," we also find it important to point out that a significant number of Chaplains from religious communities and especially from the diocesan priesthood are exercising a creative ministry on Catholicism's frontiers in the modern university. The ground-breaking "Atlanta statement," for instance, on ecumenism and the university, to which Rory refers, is largely the work, on the Catholic side, of three such Chaplains, Father Bernard Dauenhauer of Tulane University, Father Thomas Phelan of R.P.I. and Father George Simons of Western Reserve. They are not alone, but they are too few.

(REV.) JOSEPH L. WALSH, C.S.P.
(REV.) JOHN J. KIRVAN, C.S.P.
Catholic Chaplains
Wayne State University

TO PROMOTE GOOD WILL

Father Dunn, Pastor Helfer, Rabbi Shusterman, Father O'Hara. From the unrehearsed, weekly TV program here collected are the best answers each has given of his own religion's views on timely questions posed by a guest panel on birth control, religion & science, church & state, etc. 4.50

helicon
Baltimore 21202

THE NEWMAN PRESS

requires full-time man or woman with editorial experience. Knowledge of current theological trends necessary. Familiarity with French or German helpful. Send resume to:

Mr. John J. McHale
THE NEWMAN PRESS
Westminster, Maryland 21157

"RIDDLE: *How can you tell a Great Society man from an old fogey?* Answer: *Ask him to identify 'U.S. Grant.' If the answer is 'a Civil War general' he's a certified o.f.; if he says 'a federal subsidy,' he's a G. S. for sure.*"

For the current issue of NATIONAL REVIEW send 25¢ to Dept. C-5, 150 East 35th St., New York, N. Y. 10016.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Sometimes progress amounts to a hill of beans

How do you fight starvation in the hungry parts of the world? Start with a couple of farmers . . . that's how . . . or a couple of dozen in one of the 46 countries where the Peace Corps works. Start with a small plot of land and help build it up from scratch. Start with one scrawny chicken and fatten it up with a proper diet. Start with a handful of people and teach them all you know about farming.

Start with a letter of application to the Peace Corps. The progress you make in the eyes of the world may seem to amount to nothing more than a hill of beans . . . but what you'll accomplish for people may mean the difference between starvation and being well fed.

For more information, write: THE PEACE CORPS, Washington, D.C. 20525.

Published as a public service in cooperation with The Advertising Council.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED